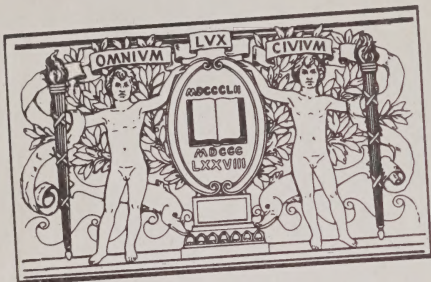


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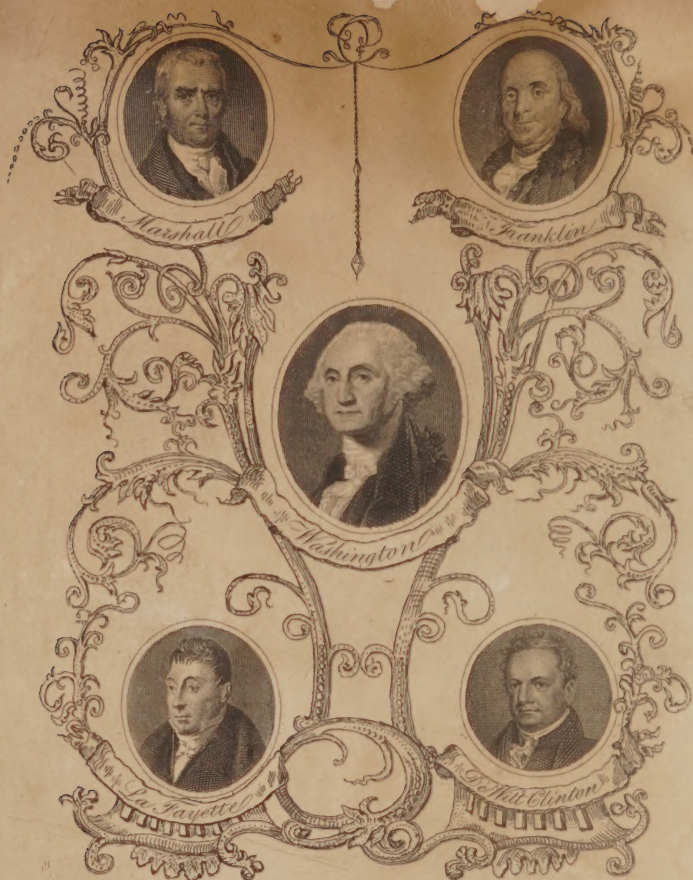


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PATRONS OF THE
MASONIC ART.

THE
FREEMASON'S MANUAL;
A
COMPANION FOR THE INITIATED
THROUGH ALL THE
DEGREES OF FREEMASONRY,

FROM THE
ENTERED APPRENTICE TO THE HIGHER
DEGREES OF KNIGHTHOOD;

EMBRACING
ENTERED APPRENTICE, FELLOW CRAFT, MASTER MASON, MARK
MASTER, PAST MASTER, MOST EXCELLENT MASTER, ROYAL
ARCH, SELECT MASTER, HIGH PRIESTHOOD, KNIGHTS
OF THE RED CROSS, KNIGHTS TEMPLARS,
KNIGHTS OF MALTA, THE ANCIENT
CONSTITUTIONS OF THE
ORDER, ETC.

Embellished with upwards of One Hundred Engravings,

ILLUSTRATING THE
EMBLEMS AND SYMBOLS OF THE ORDER.

BY REV. K. J. STEWART, K. T.

"To understand the words of the wise and their dark sayings."—PROV. i. 6.

NEW EDITION, REVISED.

PHILADELPHIA:
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ANNO TEMPLI, MMDCCCLII.; R. A. PERIOD, MMCCCXVI.;

A. L. 5852; A. D. 1852.

H 5457
. 585

The undersigned, Grand Master of the Grand Lodge of the State of Delaware, has examined the Freemason's Manual, by Brother K. J. Stewart, and approves and recommends the same to the Lodges working under this jurisdiction.

(Signed)

WILLIAM T. READ,

Grand Master of the Grand Lodge of Delaware.

Newcastle, Delaware,

March 27, 1851. A. L. 5851.

Entered according to the Act of Congress, in the year 1851,

BY KENSEY JOHNS STEWART,

In the Clerk's Office of the District Court of the Eastern District of
Pennsylvania.

P R E F A C E.

IN the following volume, the young Craftsman is presented with a complete system of instruction in all the lectures on the several degrees of Ancient Craft Masonry and Knighthood. These lectures have been carefully conferred with the best models among the old masters, and are now submitted to the Fraternity, with the hope that they may be instrumental in promoting among those who are admitted to the privileges of the Order, the knowledge and practice of its principles, thereby advancing the best interests of our civil institutions, by the exemplification of moral and social virtues, as well as by cherishing a taste for the liberal sciences and the useful arts. Religion and politics are not within the legitimate province of the Institution of which this volume treats; for although Masonry eschews atheism and insubordination, and teaches its youthful Craftsman to reverence the Deity and obey

(iii)

the powers that be, yet it is a principle of its organization to conform itself to the religious and political institutions of the different nations in which it exists. But although it is not a religious organization, yet its most noble and beautiful lessons are drawn from the Sacred Writings; and it cherishes those writings among the most precious treasures of its ancient archives.

In preparing these pages for the press, the author has consulted the following works: Ahiman Rezon, by Lawrence Dermot; Digest of Lectures, &c., by Rev. William Smith, D. D., A. D. 1783; Sermon preached by Rev. William Smith, D. D., in Christ Church, at a General Communication, Philadelphia, 1778; Captivity of the Jews, London; The Knights Templars, by C. G. Addison, Esq., of the Inner Temple, London, 1842; Ancient Craft Masonry, by Scott, Philadelphia; Preston's Illustrations of Masonry, London; Webb's Free Mason's Monitor, Salem; Cross's Masonic Chart, New Haven; Cross's Templar's Chart, New Haven; The Craftsman, by Cornelius Moore, K. T., Cincinnati; Masonic Text Book, by John Dove, Richmond, Va.; Moore's Templar's Text Book, Cincinnati; Davis's Free Mason's Monitor, Philadelphia; Moore's Masonic Review, Vol. I. to V., Cincinnati; Townsend's (Rev. George, M. A.) History and Chronology of the Bible; Edinburgh Encyclopedia; London Encyclopedia; The Works of Flavius Josephus.

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TO THE
ANCIENT AND HONORABLE FRATERNITY
OF FREE AND ACCEPTED MASONS
THROUGHOUT THE UNITED STATES,
This Volume
IS RESPECTFULLY DEDICATED,
WITH FRATERNAL REGARD,
BY THE AUTHOR.



THE FREEMASON'S MANUAL.

THE OBJECT OF FREEMASONRY.

FREEMASONRY, although founded upon the sublime truths recorded in the sacred Scriptures, and deriving its origin from circumstances therein detailed, is not a religious institution; its object being to promote and cherish the personal and social virtues of its members, rather than to maintain and defend the word of God and the peace of his Church.

If, however, we may believe its traditionary cabala, it has been the means of preserving the sacred records from utter destruction; and should some unexpected calamity occur in the future to destroy the sacred writings, there is enough taught, amid the sublime traditions of this ancient fraternity, to avail in leading the sinner back, not only to the knowledge of his duty, but also to faith in his Saviour, and hope in the glorious resurrection of the body, and the blissful immortality of the soul. The clearness with which the sacred truths of Scripture are set forth and illustrated, has made this institution exceedingly obnoxious to the Church of Rome; and the application of the level to all ranks of society has made it no less so to the Political Despots of Europe.

These circumstances, together with the suspicion with which secret associations have ever been regarded, and the unadvised conduct of some of its own members, have combined to render it the object of much calumny and persecution.

As from the inherent nature of such associations secrecy is indispensable to their existence, (and is indeed liable to no well-founded objection, since our wisest and best organizations meet in secret conclave,*) we must look to two sources for the refutation of these calumnies; first, to the peaceable and honest lives of Freemasons themselves; and, secondly, to the published constitutions, rites and ceremonies of the order.

THE ORIGIN OF ORGANIZED MASONRY.

MUCH confusion has been occasioned in the history of this institution by losing sight of the distinction between *operative* Masons and *free* Masons. Operative Masons, or Architects, like Astrologers, Alchemists, and other similar cultivators of the arts, had an existence almost coeval with the transition of society from its nomadic or patriarchal form into established commonwealths and kingdoms; when men began to collect in towns and cities, and tents were abandoned, and habitations of wood and stone were erected. The knowledge of the arts and sciences being limited to the few, in those remote ages, the possession thereof became an object of great value, and often clothed the possessor with much power. These

* Allusion is here made to such bodies as the United States Senate, the House of Bishops of the Protestant Episcopal Church, &c.

arts were handed down from father to son, as they still continue to be in the east; and those who were great proficient therein ranked with the Princes of the land. Hence the traditions of operative Masonry are linked with the building of those ancient structures, which were among the first and greatest efforts of the architect, having Kings for their projectors, and immense multitudes of organized workmen engaged in their accomplishment; and we add, that these workmen have kept their secret arts with such fidelity, that some of them have been buried with their owners, and modern ingenuity has failed to replace them. The lapse of time, the change of dynasties, and the invasions of foreign foes, have occasioned losses to the operative Mason which are much to be regretted; among them may be noted the means of uplifting the huge stones of the massy structures of those early periods, and the composition of cement, as durable as the stone itself.

ORIGIN OF FREEMASONRY.

THE importance of a knowledge of the ancient arts and cabala of the craft, induced Princes, and even Kings, to seek admission thereto; and hence it is reported of Solomon, King of Israel, and Hiram, King of Tyre, that they not only became partakers of the privileges of the craft, but also improved and regulated the organization thereof with such wisdom and skill, as to have occasioned its perpetuation, without material change, down to the present day. When distinguished men were thus admitted to an association which was

designed only for operative Masons, they were termed, by way of distinction, "Free," in contrast with the apprenticed craftsman, and "Accepted," in token of their being received and regarded as if they were Masons. In process of time, these "free and accepted Masons" became so numerous as to warrant the origin of "speculative Masonry," which was engrafted upon the ancient institution during the seventeenth century. Speculative Masonry, however, began to develop its present system of instruction at a much earlier day. In its development many great and distinguished men have taken part. Among these the craft will ever remember, with grateful regard, St. Bernard, St. Albans, and William, Archbishop of Canterbury.

KNIGHTS-TEMPLARS INCORPORATED WITH FREEMASONS.

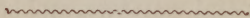
AMONG the most remarkable and successful of those princely warriors who engaged in those grand and daring enterprises, the Crusades, none obtained more favourable notoriety for valour, gallantry, and self-denying devotion to the protection of the helpless pilgrim, and the relief of the distressed, than the illustrious and magnanimous Knights of the Temple. But when their deeds of valour had made them many patrons and friends, whose legacies and gifts were proportioned to their estimate of the order, envy and hatred began their dark and deadly work, and men secretly blackened the characters of those whom they dared not openly assail; and as soon as the Crusades were ended, and Rome no longer needed the services of these warriors, she began to fear

their rising power, and to covet their hard-earned property. From secret scandal, their envious opponents advanced to slander; then they ventured upon open calumny, and, at last, instigated by an empty coffer, which he knew not how to replenish, and still more by the intrigue of Rome, who was ready to share the ill-gotten spoils, Philip, King of France, inveigled the Templars into his treacherous plots; and having in vain subjected their Grand Master and officers to the torture, with the hope of extorting compulsory acknowledgment of alleged crimes and infamous treasons of the order, he commanded a general massacre, and seized their estates, which were subsequently squandered in the reckless dissipation of the court. Hunted about from place to place, these persecuted Knights were often driven to the dark chambers of deserted ruins for shelter; and, at last, similarity of circumstances, and mutual sympathy in each other's persecutions, brought about their combination with the Masons, who were themselves the objects of aversion, both to political despotism and to Roman intolerance. The Templars were incorporated with the Freemasons; and they are said to have brought with them, from the east, the order of the Knights of the Red Cross, which forms a link between the Royal Arch Degree and their own. The Knights of Malta followed the Templars; and the three orders of Knighthood are now generally acknowledged among Christian Masons as the highest and noblest ornaments of the craft; for although they are difficult of access, and few are able to gain and share their privileges, yet they acknowledge all the fraternity as a common brotherhood, and what-

ever of honour and advantage is theirs, is accounted as the common property of the whole craft.

There are two criterions by which we may judge of Freemasonry, i. e. its own inherent merit or demerit, and its influence over its members.

We present, in the following pages, the best and fairest means of forming an enlightened judgment of the nature of this institution. Its conventional cabala can only be obtained from those in whose gift it must ever remain, and in the way and manner that they prescribe.



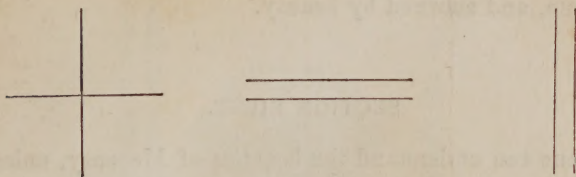
DIRECTIONS TO CANDIDATES.

THE Candidate for admission to the rights and benefits of this ancient and honourable Fraternity must be at least twenty-one years of age, of good moral character, temperate, industrious, and capable of earning an honest livelihood; he must be sound in mind and body, and unless he add to these the possession of a noble, manly spirit, and a generous heart, he never can be a good Mason. He must also have a profession, trade, or some occupation which is reputable, and capable of affording a maintainance. The proposal for admission must come from himself, uninfluenced by his friends, and being placed in the hands of a member of the Lodge, must be submitted for their consideration at least one meeting previous to the time of initiation. The candidate has a right to see the warrant by which the Lodge is held; the By-Laws, and a list of all the members belonging to the Lodge. Having satisfied himself that the Lodge is duly warranted under the hand and seal of the Grand Master of the State, he should present his petition.

 *The questions addressed to candidates previous to initiation, will be found on page 316.*

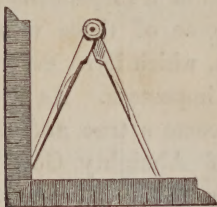
PART I.

FIRST NINE DEGREES IN MASONRY.



FIRST DEGREE IN MASONRY.

ENTERED APPRENTICE.



“To give subtilty to the simple,
To the young man, knowledge and discretion.”

PROVERBS i. 4.

THE candidate is here taught valuable lessons of wisdom and virtue, which are calculated to make him sensible of the vanity of earthly distinction, when not

founded on intrinsic worth, and the importance of such a judicious division and employment of his time and talents, as may enable him to worship God, secure his own happiness, and also promote the well-being of his family and neighbours. No temple was ever erected by our ancient operative Brethren, so magnificent and imposing, as the grand structure of speculative Masonry, upon whose threshold we now are treading, whose everlasting columns are founded in strength, enriched by wisdom, and adorned by beauty.

SECTION FIRST.

None can understand the beauties of Masonry, unless he be duly prepared to appreciate what follows, by being divested of prejudice. Approaching the threshold of this time-honoured institution, with becoming humility, under the due guard of a responsible guide, the inquirer may here learn some of those valuable and ancient usages of initiation, which have ever proved a sufficient protection against impostors. As it is impossible that any one should become a true and faithful Freemason without the aid of Almighty God, a prayer is here offered up for the benefit of the candidate. (See Prayer at Initiation, Part III.)

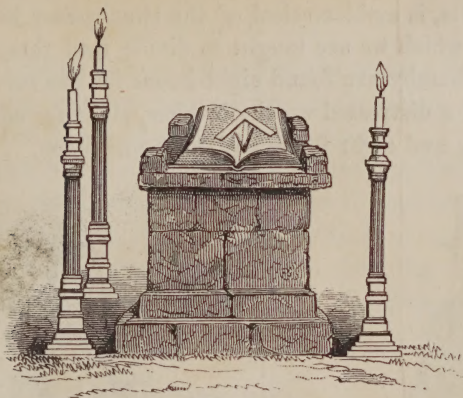
The following passage from the sacred Scriptures is read during the ceremonies of this section:—

“Behold! how good and how pleasant it is for brethren to dwell together in unity:

It is like the precious ointment upon the head,

that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment :

As the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the Lord commanded the blessing, even life for evermore."



Here is explained the peculiar ensign of Masonry, the Lamb-skin, or white Apron, the emblem of innocence, and the badge of a Mason, more ancient than the golden fleece or Roman Eagle ; and when worthily worn, more honourable than the star and garter, or any other order which could be conferred on the candidate, at this or any future period. It has been worn by kings, princes, and potentates of the earth, who have never been ashamed to wear it ; and it should be worn by every one with pleasure to himself and honour to the fraternity.

This section closes with the explanation of the working tools of an Entered Apprentice, which are the twenty-four inch gauge and the common gavel.

The twenty-four inch gauge is an instrument used by operative Masons to measure and lay out their work; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God, and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep.



The common gavel is an instrument made use of by operative Masons to break off the corners of rough

stones, the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens.

SECTION SECOND.

The candidate is here advised of the reasons for maintaining the ancient ceremonies of initiation. He is presented with a lamb-skin or white apron.

The lamb has in all ages been deemed an emblem of innocence; the lamb-skin is therefore to remind him of that purity of life and conduct, which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe presides.

SECTION THIRD.



The third section explains the nature and principles of our Constitution. Here too we receive instructions

relative to the form, supports, covering, furniture, ornaments, lights, and jewels of the Lodge, how it should be situated, and to whom dedicated.



Freemasonry extends from East to West, and between North and South; and in every clime Masons are to be found.



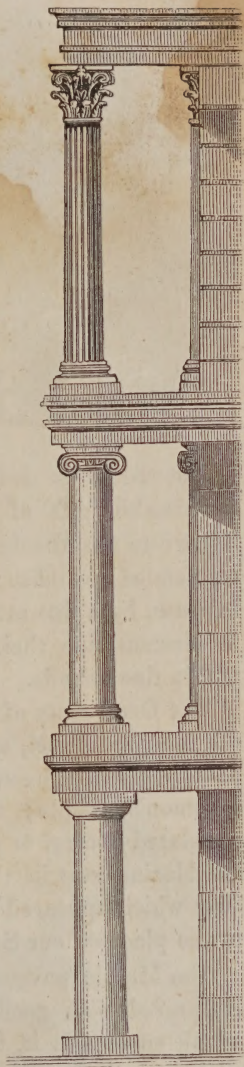
Our institution is said to be supported by Wisdom, Strength, and Beauty; because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn, all great and important undertakings.

Its covering is no less than the clouded canopy, or the starry-decked Heaven, where all good Masons hope at last to arrive, by the aid of the theological ladder, which Jacob, in his vision, saw extending from earth to heaven; the three principal rounds of which are denominated Faith, Hope, and Charity, and which admonish us to have faith in God, hope in immortality, and charity to all mankind.

The greatest of these is Charity; for our Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave, through the boundless realms of eternity.

Every well-governed Lodge is furnished with the Holy Bible, the Square, and the Compasses.

The Holy Bible is dedicated to God, the Square to the Master, and the Compasses to the Craft.





The Bible is dedicated to God, because it is the inestimable gift of God to man; * * * * the Square to the Master, because it is the proper masonic emblem of his office; and the Compasses to the Craft, because, by a due attention to their use, they are taught to circumscribe their desires, and keep their passions within due bounds.

The Ornaments of a Lodge are the Mosaic pavement, the indented tessel, and the blazing star. The Mosaic pavement is a representation of the ground-floor of King Solomon's temple; the indented tessel, that beautiful tessellated border, or skirting, which surrounded it; and the blazing star in the centre is commemorative of the Star which appeared to guide the wise men of the East to the place of our Saviour's nativity.

The Mosaic pavement is emblematical of human life, chequered with good and evil; the beautiful border which surrounds it, those manifold blessings and com-

forts which surround us, and which we hope to enjoy by a faithful reliance on Divine Providence, which is hieroglyphically represented by the blazing star in the centre.

The movable and immovable Jewels also claim our attention in this section.

The rough ashler is a stone as taken from the quarry in its rude and natural state.

The perfect ashler is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the Fellow Craft. The trestle-board is for the master workman to draw his designs upon.

By the rough ashler, we are reminded of our rude and imperfect state by nature; by the perfect ashler that state of perfection at which we hope to arrive by a virtuous education, our own endeavours, and the blessing of God; and by the trestle-board we are also



reminded, that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavour to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the universe, in the great Books of nature and revelation, which are our spiritual, moral, and masonic trestle-board.

Lodges were anciently dedicated to King Solomon, the first Most Excellent Grand Master; yet Masons professing Christianity dedicate to St. John the Baptist, and St. John the Evangelist, who were two eminent Christian patrons of Masonry; and since their time, there is represented, in every regular and well-governed Lodge, a certain point within the circle,* embordered by two parallel lines, representing St. John the Baptist and St. John the Evangelist, and upon the top rest the Holy Scriptures. In going round this circle, we necessarily touch upon these two lines, as well as the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

Brotherly Love.

By the exercise of brotherly love, we are taught to regard the whole human species as one family—the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this

* The point represents an individual brother, the circle is the boundary line, beyond which he is never to suffer his prejudices or passions to betray him.



principle Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

Relief.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore

peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

Truth.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

THE FOUR CARDINAL VIRTUES—TEMPERANCE, FORTITUDE,
PRUDENCE, AND JUSTICE.

Temperance.

Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, and the contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons * *

Fortitude.

Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the Lodge. * * * *

Prudence.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudently determine, on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained. * * * *

Justice.

Justice is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and sup-

port of civil society; and as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason, never to deviate in the least degree from the principles thereof. * * * *

These virtues, which have been illustrated by the examples of many distinguished and venerated men among our ancient Brethren, are thus placed before the Entered Apprentice, accompanied by other observations peculiar to the Craft; after which this instructive and beautiful degree closes with the following

CHARGE.

BROTHER—As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honourable order:—ancient, as having subsisted from time immemorial, and honourable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on better principles, or a more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity, to level themselves with the fraternity, extend their privileges, and patronize their assemblies. There are three great duties which, as a Mason, you are charged to inculcate—to God, your neighbour, and yourself. To God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good:—to your

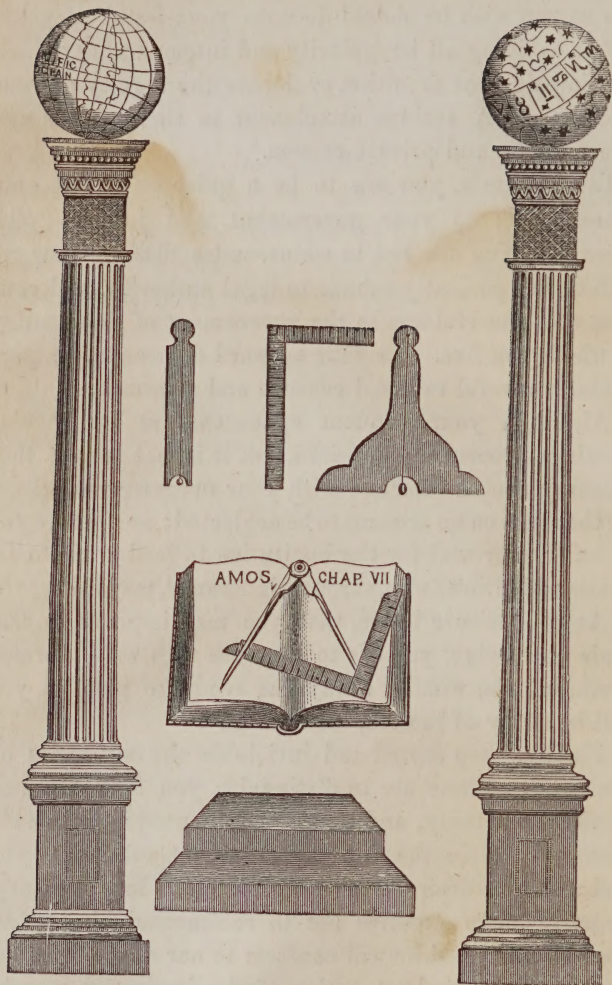
neighbour, in acting upon the square, and doing unto him as you wish he should do unto you:—and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the State, you are to be a quiet and peaceable citizen, true to your government, and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure and reproach.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give, as you will be ready to receive, instruction.

Finally, keep sacred and inviolable the mysteries of the order. These are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the honour, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.



SECOND DEGREE IN MASONRY.

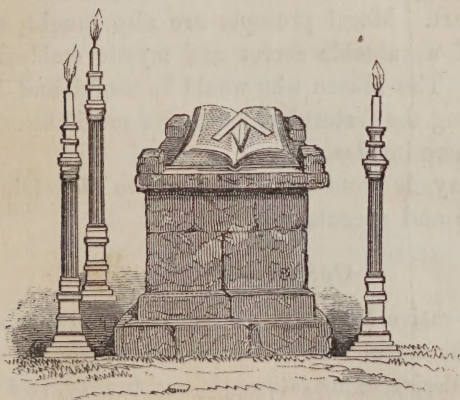
FELLOW CRAFT.

“For they were Craftsmen.”—1 Chron. i. 14.

SECTION FIRST.

THE candidate here passes the threshold of the outer court, and approaches a portion of the work which is well worth years of constant study. The ceremonial of this section is solemn and imposing; it should be understood by all who would advance further.

“Thus he showed me; and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A



plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more."—Amos vii. 7, 8.

The working tools of a fellow craft are the plumb, the square, and the level. The plumb is an instrument made use of by operative Masons to raise perpendiculars; the square, to square the work, and the level, to lay horizontals; but we, as free and accepted Masons, are taught to make use of them for more noble and glorious purposes. The plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the square of virtue, and remembering that we are travelling upon the level of time, to "that undiscovered country, from whose bourne no traveller returns."

SECTION SECOND.

Here is given important and instructive details of ancient art. Moral precepts are also taught, and the origin of a valuable secret and mystic emblem is explained. The Mason who would be useful and honourable among the fraternity, must give much attention to what is here inculcated.

Masonry is considered under two denominations: operative and speculative.

Operative Masonry.

By operative Masonry, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence

will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice, as in the arrangement, of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

Speculative Masonry.

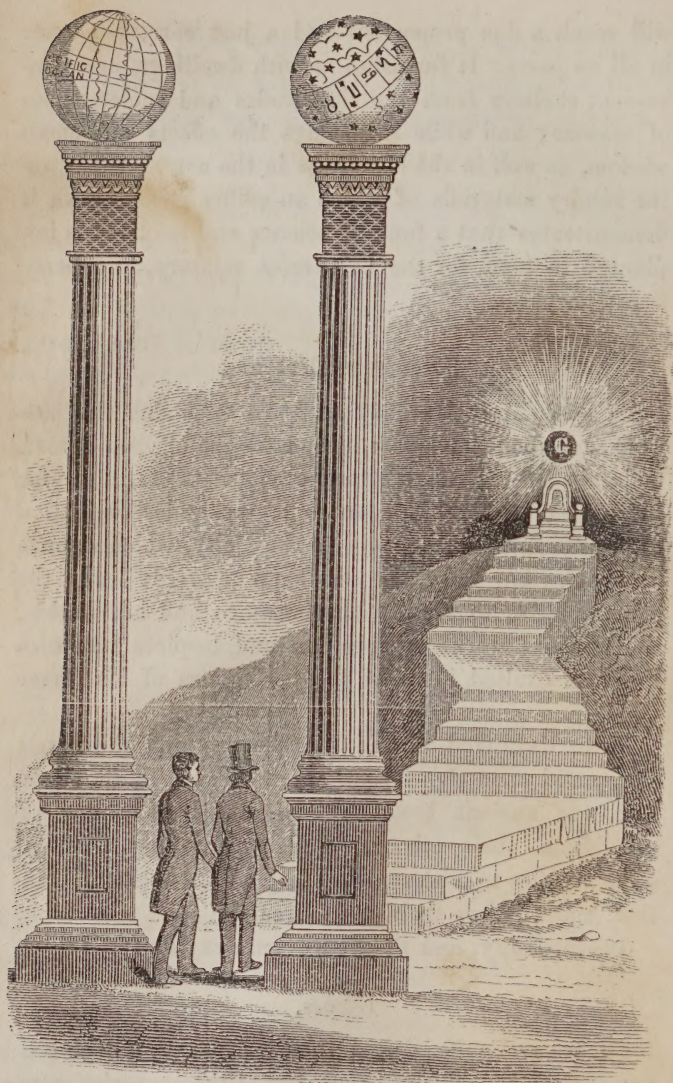
By speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity. It is so far interwoven with religion, as to lay us under obligation to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his divine Creator.

In six days God created the heavens and the earth, and rested upon the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of rest from their labours, thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

Peace, Unity, and Plenty are here explained.

Globes.

Globes are artificial and spherical bodies, on the convex surface of which are represented the countries, seas,



and various parts of the earth ; the face of the heavens, the planetary revolutions, and other particulars.

The Use of the Globes.

Their principal use, beside serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation, of the earth round its own axis. They are noble instruments for improving the mind, and giving distinct ideas of any problems, enabling it also to solve them. Contemplating these bodies, we are inspired with reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, and navigation, and the arts dependent on them, by which society has been much benefited.

The Craftsman is here instructed in Architecture. We give a short description of the five orders.

By order in architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters. Or it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

From the first formation of society order in architecture may be traced. When the rigour of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom, are said to have given rise to the idea of the base and capital

of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed:—the Tuscan, Doric, Ionic, Corinthian, and Composite.

The Tuscan

Is the most simple and solid. It was invented in Tuscany, whence it derives its name. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

The Doric,

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except mouldings, though the frieze is distinguished by triglyphs and metopes; and triglyphs compose the ornaments of the frieze.

The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric, for when it was constructed in its primitive and simple form the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

The Ionic

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice

has dentals. There is both delicacy and ingenuity displayed in this pillar; the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair, as a contrast to the Doric order, which was formed after that of a strong, robust man.

The Corinthian,

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions. This order is used in stately and superb structures.

It was invented at Corinth by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance. Accidentally passing by the tomb of a young lady, he perceived a basket of toys covered with tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure: the vase of the capital he made to represent the basket, the abacus the tile, and the volutes the bending leaves.

The Composite

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves

of the Corinthian, and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric order, is ten diameters high, and its cornice has dentals, or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed.

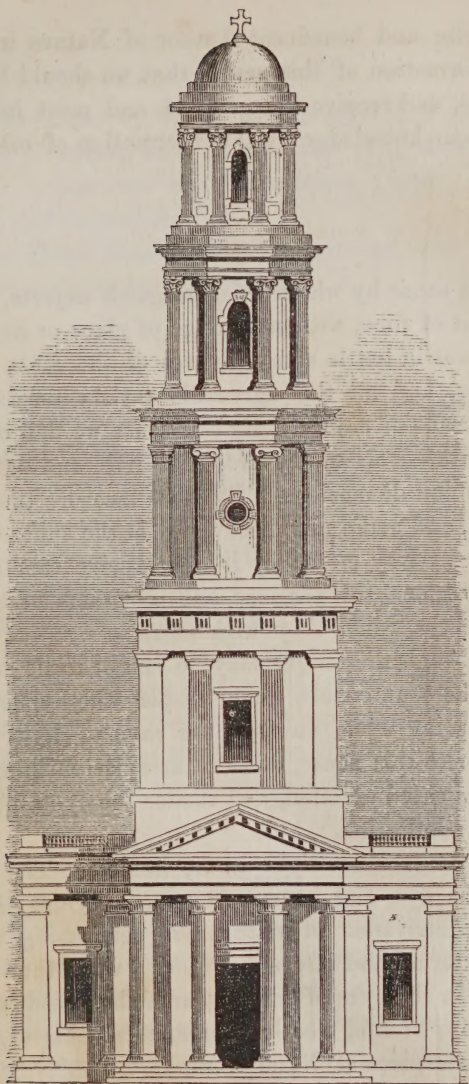
The Invention of Order in Architecture.

The ancient and original orders of architecture, revered by Masons, are no more than three:—the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans have added two: the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other. The two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state, and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious, and distinct, in architecture.

THE FIVE SENSES—HEARING, SEEING, FEELING SMELLING,
AND TASTING.

Hearing

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and to communicate to each other our thoughts and intentions, our purposes and desires.



The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others.

Seeing

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation ; view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way on the pathless ocean, traverse the earth, and determine its figure and dimensions. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay more : by it we perceive the tempers and dispositions, the passions and affections of our fellow creatures, when they wish most to conceal them ; so that though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense, are the most astonishing part of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties sight is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivance of nature for performing all its various external and internal motions ; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of Nature's work.

Feeling

Is that sense by which we distinguish the different qualities of bodies, such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

These three senses, Hearing, Seeing, and Feeling, are most revered among Masons.

Smelling

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smelling on the inside of that canal, through which the air continually passes in respiration.

Tasting

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food

from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting, and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, &c.

Smelling and tasting are inseparably connected; and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

THE SEVEN LIBERAL ARTS AND SCIENCES — GRAMMAR, RHETORIC, LOGIC, ARITHMETIC, GEOMETRY, MUSIC, AND ASTRONOMY.

Grammar

Teaches the proper arrangement of words, according to the idiom or dialect of any particular people; and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

Rhetoric

Teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

Logic

Teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries

after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing, all of which are naturally led on from one gradation to another, till the point in question is finally determined.

Arithmetic

Teaches the powers and properties of numbers. This is variously effected, by letters, tables, figures, and instruments. By this art reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known.

Geometry.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid.

A point is a dimensionless figure, or an indivisible part of a space.

A line is a point continued, and a figure of one capacity, namely, length.

A superficies is a figure of two dimensions, namely, length and breadth.

A solid is a figure of three dimensions, namely, length, breadth, and thickness.

By this science the architect is enabled to construct his plans, and execute his designs; the general, to arrange his soldiers; the geographer, to give us the dimen-

sions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the duration of time and seasons, years and cycles.

In fine, geometry is the foundation of architecture, and the root of mathematics.

Music

Teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy

Is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere.

Assisted by astronomy, we can observe the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness; and, through the whole creation, trace the glorious Author by his works.



[*Here an emblem of Plenty is introduced and explained.*]

The Moral Advantages of Geometry.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry we may curiously trace Nature through her various windings to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the Grand Artificer of the universe, and view with delight the proportions which connect this vast machine.

By it we may discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue; and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts. Tools and instruments of architecture, and symbolic emblems most expressive, are selected by the fraternity to imprint on the mind lessons of wisdom and truth; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution.

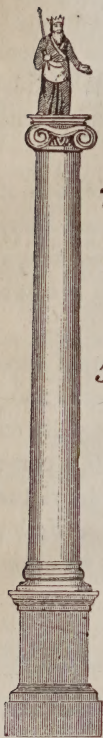
CHARGE AT PASSING TO THE DEGREE OF FELLOW CRAFT

BROTHER—Being passed to the second degree of Masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren, but in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art.

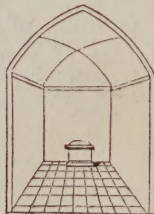
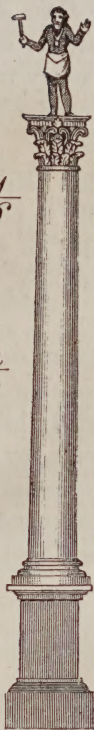
Your past behaviour and regular deportment have merited the honour which we have now conferred; and in your new character, it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue. Such is the nature of your engagements as a Fellow Craft, and to these duties you are bound by the most sacred ties.



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THIRD DEGREE IN MASONRY.

MASTER MASON.

“ Now a thing was secretly brought to me,
And my ear received a little thereof.”

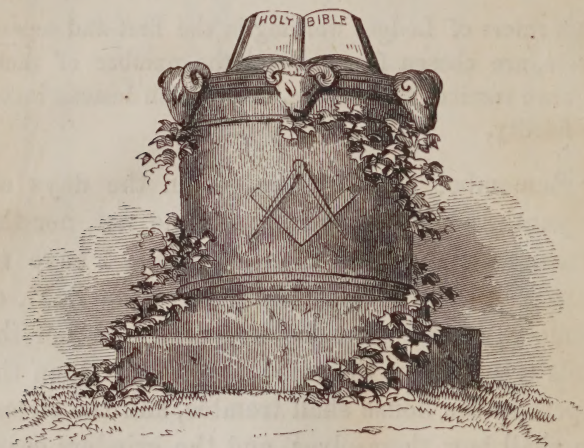
JOB iv. 12

SECTION FIRST.

THE rulers of Lodges working in the first and second degrees, are chosen from among the number of those who have received this degree. Its solemn lessons inculcate fidelity.

“ Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain ; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened ; and the doors shall be shut in the streets, when the sound of the grind-

ing is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.” —ECCLES. xii. 1—7.



The working tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the trowel.

The trowel is an instrument made use of by operative Masons to spread the cement which unites a building into one common mass; but we, as free and accepted



Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which unites us into one sacred band or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, WHO CAN BEST WORK OR BEST AGREE.

SECTION SECOND.

The historical traditions of ancient operative Masons are here given, and they furnish an instance of rare virtue, fortitude, and integrity, in contrast with the development of those passions, which debase and ruin all who indulge them.

(See Part III., Prayer No. 3.)

SECTION THIRD.

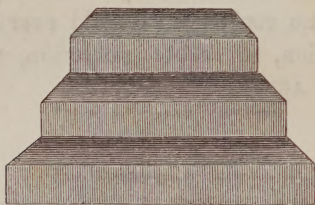
Much information is here given concerning certain cabalistic hieroglyphics, and useful lessons are inculcated. Some valuable details of the traditions of the Craft concerning Solomon's temple are also introduced.

This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.

There were employed in its building three Grand Masters, three thousand three hundred overseers of the work, eighty thousand Fellow Crafts, or hewers on the mountains and in the quarries, and seventy thousand Entered Apprentices, or bearers of burdens.

The Three Steps,

Usually delineated upon the master's carpet, are emblematical of the three principal stages of human life, viz. youth, manhood, and age. In youth, as entered

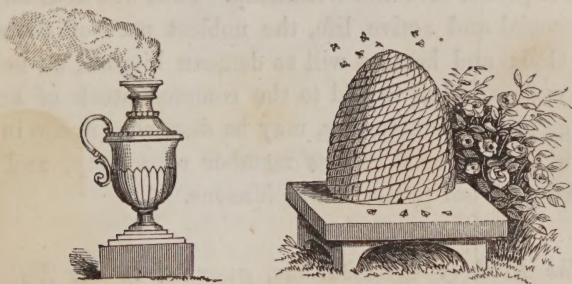


apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as fellow crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbours, and ourselves; that so, in age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

The Pot of Incense

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow

with gratitude to the great beneficent Author of our existence for the manifold blessings and comforts we enjoy.



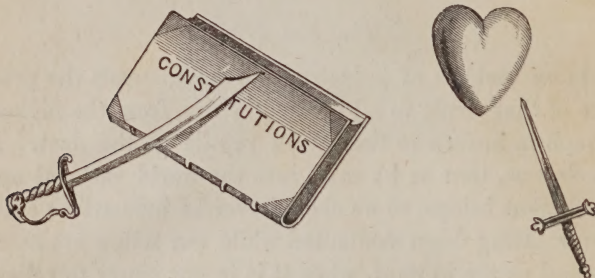
The Bee Hive

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones, never sitting down contented while our fellow creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation. He lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather. It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the

strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself, as not to be endeavouring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of nature, a useless member of society, and unworthy of our protection as Masons.

The Book of Constitutions, guarded by the Tyler's Sword,



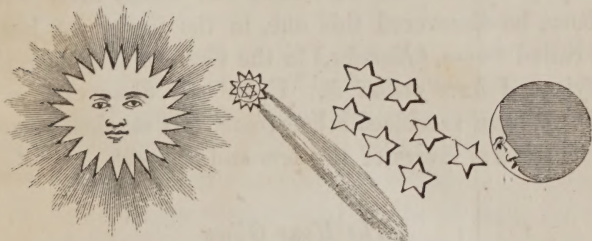
Reminds us that we should be ever watchful and guarded in our words and actions, particularly when before the enemies of Masonry, ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

The Sword, pointing to a Naked Heart,

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of men, yet that

All-Seeing Eye,

Whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

*The Anchor and Ark*

Are emblems of a well-grounded hope, and a well-spent life. They are emblematical of that divine Ark

which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

The Forty-Seventh Problem of Euclid.

This was an invention of our brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind with general knowledge, especially with Masonry and Geometry. He invented many problems and theorems, and when, after much labour, he discovered this one, in the joy of his heart, he called *Ευρηκα*, (*Eureka*,) in the Grecian language, signifying, *I have found it*. Upon the discovery he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

The Hour Glass

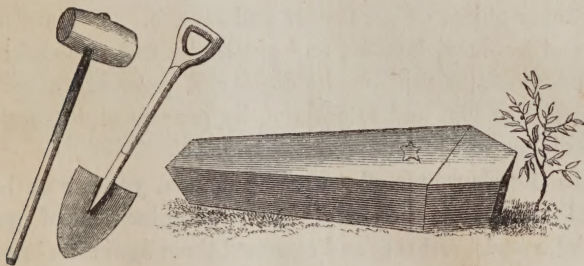


Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to

a close! We cannot without astonishment behold the little particles which are contained in this machine! How they pass away almost imperceptibly! and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! "To-day, he puts forth the tender leaves of hope; to-morrow, blossoms, and bears his blushing honours thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth."

The Scythe

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold what havoc the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigour arrive to the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.



These beautiful and expressive emblems thus close with the solemn realities of death, "the deep, damp vault, the mattock and the grave." These are sad and gloomy considerations to our race, and even the animal creation shrinks back with horror from the thought of death. But to the Christian, the coldness and darkness of the tomb are hidden by the evergreens of faith and hope, which spring forth from the root of Jesse, who was cut down in the midst of his days, but from whose resurrection we derive glorious evidences of a blessed immortality. If, like our great pattern and exemplar, we are faithful to our trusts, violence may assail, but cannot destroy us; Death will no longer be a tyrant, but a Tyler to usher us into the presence of our Supreme Grand Master, who presides in the Lodge above.

CHARGE AT RAISING TO THE SUBLIME DEGREE OF MASTER MASON.

BROTHER—Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favour and esteem. You are now bound by duty, honour, and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion, and to enforce, by precept and example, obedience to the tenets of the order.

In the character of a Master Mason, you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach



of fidelity. To preserve the reputation of the fraternity unsullied must be your constant care; and for this purpose, it is your province to recommend to your inferiors obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and by the regularity of your own behaviour, afford the best example for the conduct of others less informed. The ancient landmarks of the Order, entrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honour, and reputation, are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust, but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent. Thus you will render yourself deserving of the honour which we have conferred, and merit the confidence that we have reposed.

King Solomon's Temple.

The Craft are justly proud of the honour reflected upon their ancient operative brethren, by the manner in which they discharged their several duties in the erection of this great and magnificent building, as well as the wisdom in counsels, strength in friendship, beauty in arrangement, and method and execution of design, which adorned their three ancient Grand Masters.

The construction of this grand edifice was attended with two remarkable circumstances. From Josephus

we learn, that although seven years were occupied in building it, yet during the whole term it rained not in the day time, that the workmen might not be obstructed in their labour; and from sacred history it appears that there was neither the sound of the hammer, nor axe, nor any tool of iron, heard in the house while it was building.

The vast numbers of operatives employed in its erection were classed and arranged in such a manner, by the wisdom of Solomon, that neither envy, discord, nor confusion was suffered to interrupt that universal peace and tranquillity, which pervaded the world at this important period.

Age succeeded age, other buildings crumbled to decay, empires rose and fell, yet this temple remained unchanged amid the convulsions of centuries, until the people neglected the use of the plumb, the square, and the trowel, and they and their work were rejected by their Grand Master, and their temple destroyed. So also shall Masons perish, but only when and where the Craftsman slights his work.

FOURTH DEGREE IN MASONRY.

MARK MASTER.

I have not found thy works perfect."—Rev. iii. 2.

AT the building of King Solomon's temple, each craftsman was distinguished by means of a very ingenious arrangement made by the Grand Senior Warden; and if defective work was brought up to the overseers, they were, by the same means, enabled to ascertain who was the faulty workman. The industrious and faithful craftsman was thereby shielded from suffering in the faults of the careless. This degree perpetuates the memorial of these arrangements.

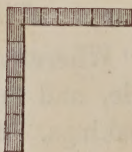
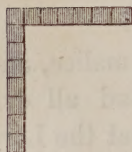
CHARGE TO BE READ AT OPENING.

"Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the Lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not as using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men, love the brotherhood, fear God."

SECTION FIRST.

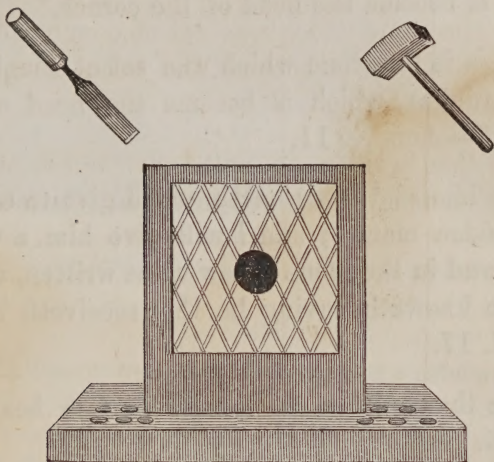
Here are explained the opening ceremonials. The craftsman is taught the importance of skilful and honest industry; he learns also the value of method and system in conducting all great enterprises. A beautiful allusion is made to one of the principal circumstances from which the degree originated.



SECTION SECOND.

The peculiar features of this section are calculated to make a deep and lasting impression upon the Mark Master. He is here made sensible of his obligations to

the fraternity in a manner which increases his respect and admiration for the institution.



The following texts of Scripture are introduced and explained.

“When thou doest alms, let not thy left hand know what thy right hand doeth.”—MATT. vi. 3.

PSALM cxviii. 22.

“The stone which the builders refused is become the head stone of the corner.”—MATT. xxi. 42. “Did ye never read in the Scriptures, The stone which the builders rejected is become the head of the corner?”—MARK xii. 10. “And have you not read this Scripture, The stone which the builders rejected is become the head of the

corner?"—LUKE XX. 17. "What is this, then, that is written, The stone which the builders rejected is become the head of the corner."

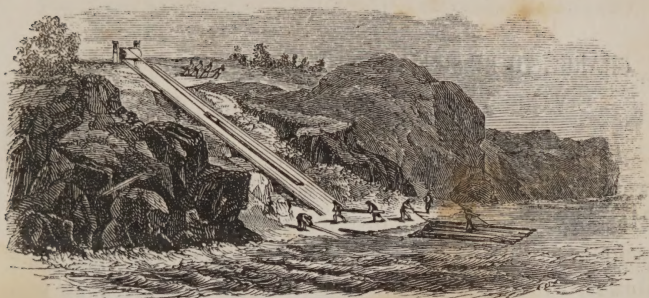
"This is the stone which was set at nought of you, builders, which is become the head of the corner."—ACTS iv. 11.

"To him that overcometh, will I give to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."—REV. ii. 17.

"He that hath an ear to hear let him hear."—REV. iii. 13.

"And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem."—2 CHRON. ii. 16.

"Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee, concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary."—EZEKIEL xliv. 1, 5.



The working tools of a Mark Master are the chisel and mallet.

The Chisel

Morally demonstrates the advantages of discipline and education. The mind, like the diamond, in its original state is rude and unpolished; but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge—our duty to God and to man.

The Mallet

Morally teaches to correct irregularities, and reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions; it curbs ambition, it depresses envy, it moderates anger, and it encourages good dispositions; whence arises among good Masons that comely order,

“Which nothing earthly gives, or can destroy,
The soul’s calm sunshine, and the heart-felt joy.”

CHARGE TO BE DELIVERED WHEN A CANDIDATE IS ADVANCED TO THE DEGREE OF MARK MASTER.

BROTHER—I congratulate you on having been thought worthy of being advanced to this honourable degree of Masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry. In the honourable character of Mark Master Mason, it is more particularly your duty to endeavour to let your conduct in the Lodge, and among your brethren, be such as may stand the test of the Grand Overseer's square, that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building, that house not made with hands, eternal in the heavens.

While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you, yet may you have confidence, that among Mark Master Masons you will find friends who will administer relief to your distresses, and comfort your afflictions; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that the stone which the builders rejected, [possessing merits to them unknown,] became the chief stone of the corner.

(A song suitable to the closing ceremonies of this degree will be found in Part III. No. 4.)

Previous to closing the following parable is recited :

“ For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. And again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So, when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came, that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they received it, they murmured against the good man of the house, saying, These last have wrought but

one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with my own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many be called, but few chosen.—MATT. XX. 1—16.

FIFTH DEGREE IN MASONRY

PRESENT OR PAST MASTER.

“Suaviter in modo ; fortiter in re.”

“Put them in mind to be subject to principalities and powers.” —
TITUS iii. 1.

“Let everything be done decently and in order.”—1 CoR. xiv. 40.

THIS degree inculcates the theory and practice of government, the qualifications of rulers, and the necessity of blending sweetness of manner with firmness of principle. Here are set forth all the ancient ceremonies of the Order, for all occasions of public and private assemblage.

SECTION FIRST.

Forms of petition for letters of dispensation ; warrants constituting a Lodge, and empowering them to work ; ceremonies of Constitution and Consecration ; and order of processions, are here considered.



*Form of Petition for a Charter or Warrant to establish
a new Lodge.*

To the Most Worshipful Grand Lodge of the State of ———, the petitioners humbly show, that they are ancient, free and accepted Master Masons. Having the prosperity of the Fraternity at heart, they are willing to exert their best endeavours to promote and diffuse the genuine principles of Masonry.

For the convenience of their respective dwellings, and for other good reasons, they are desirous of forming a new Lodge in the town of ———, to be named ———. In consequence of this desire, and for the good of the craft, they pray for a Charter, or Warrant, to empower them to assemble as a legal Lodge, to discharge the duties of Masonry, in the several degrees of Entered Apprentice, Fellow Craft, and Master Mason, in a regular and constitutional manner, according to the ancient form of the fraternity, and the laws and regulations of the Grand Lodge. That they have nominated and do recommend A. B. to be the first master, C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden of said Lodge; that, if the prayer of the petition should be granted, they promise a strict conformity to all the constitutional laws, rules, and regulations of the Grand Lodge.

This petition must be signed by at least seven regular Masons, and recommended by some Lodge contiguous to the place where the new Lodge is to be held. It must be delivered to the Grand Secretary, whose duty it is to lay it before the Grand Lodge.

After a charter is granted by the Grand Lodge, the Grand Master appoints a day and hour for constituting and consecrating the new Lodge, and for installing the Master, Wardens, and other officers. The Grand Master has power to appoint some worthy Past Master, with full power to consecrate, constitute, and install the petitioners.

Ceremony of Constitution and Consecration.

On the day and hour appointed, the Grand Master and his officers meet in a convenient room near to the Lodge to be constituted, and open in the third degree. After the officers in the new Lodge are examined, they send a messenger to the Grand Master, with the following message, viz.

MOST WORSHIPFUL,

The officers and brethren of ——— Lodge, who are now assembled at ———, have instructed me to inform you, that the Most Worshipful Grand Lodge was pleased to grant them a Charter, authorizing them to form and open a Lodge of free and accepted Masons in the town of ———: They are now desirous that their Lodge should be consecrated, and their officers installed in due and ancient form; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

When notice is given, the Grand Lodge walk in procession to the hall of the new Lodge. When the Grand Master enters, the grand honours are given by the new

Lodge; the officers of which resign their seats to the grand officers, and take their several stations on the left.

The necessary cautions are given; and all, excepting Present or Past Masters of Lodges, are requested to retire until the Master of the new Lodge is inducted into the Oriental Chair of Solomon. He is then bound to the faithful performance of his trust, and invested with the characteristics of the chair.

Upon due notice, the Grand Marshal re-conducts the brethren into the hall; and all take their places, except the members of the new Lodge, who form a procession on one side of the hall. As they advance, the Grand Master addresses them:

"Brethren, behold your Master!"

They make the proper salutations as they pass.

A grand procession is then formed in the following order: viz.

Marshals.

Tyler with a drawn Sword;
Two Stewards with white Rods;
Entered Apprentices;
Fellow Crafts;
Master Masons;
Stewards;
Junior Deacons;
Senior Deacons;
Secretaries;
Treasurers;
Past Wardens;
Junior Wardens;
Senior Wardens;
Past Masters;

Mark Masters ;
 Royal Arch Masters ;
 Select Masters ;
 Knights Templars ;
 Masters of Lodges.

The New Lodge.

Tyler with a drawn Sword ;
 Stewards with white Rods ;
 Entered Apprentices ;
 Fellow Crafts ;
 Master Masons ;
 Junior and Senior Deacons ;
 Secretary and Treasurer ;
 Two Brethren, carrying the flooring,* or Lodge ;
 Junior and Senior Wardens ;
 The Holy Writings, carried by the oldest or some
 suitable member, not in office ;
 The W. Master ;
 Music.

The Grand Lodge.

Grand Tyler with drawn Sword ;
 Grand Stewards with white Rods ;
 A Brother carrying a Golden Vessel of Corn ;†
 Two Brethren, carrying the Silver Vessels, one of
 Wine, the other of Oil ;
 Grand Secretaries ;
 Grand Treasurers ;
 A burning Taper, borne by a Past Master ;

* Carpet.

† Wheat.

A Past Master bearing the Holy Writings, Square
and Compasses, supported by two Stewards
with white Rods ;

Two burning Tapers, borne by two Past Masters ;

The Tuscan and Composite Orders ;

The Doric, Ionic, and Corinthian Orders ;

Past Grand Wardens ;

Past Deputy Grand Masters ;

Past Grand Masters ;

The Globes ;

Clergy and Orator ;

R. W. Junior and Senior Grand Wardens ;

R. W. Deputy Grand Master ;

The Master of the oldest Lodge, carrying the Book
of Constitutions ;

The M. W. Grand Master ;

The Grand Deacons, on a line seven feet apart, on
the right and left of the Grand Master,
with black Rods ;

Grand Sword Bearer, with a drawn Sword ;

Two Stewards with white Rods.

Marshal.

The Marshals conduct the procession to the church, or house, where the services are to be performed. When the front of the procession arrives at the door they halt, open to the right and left, and face inward ; while the Grand Master and others, in succession, pass through and enter the house.

A platform is erected in front of the pulpit, and provided with seats for the accommodation of the Grand Officers.

The Holy Bible, Square, and Compasses, and Book

of Constitutions, are placed upon a table in front of the Grand Master; the flooring is then spread in the centre, upon the platform, covered with white satin or linen, and encompassed by the three tapers, and the vessels of corn, wine, and oil.

SERVICES.

1. A piece of Music.
2. Prayer.
3. An Oration.
4. A piece of Music.
5. The Grand Marshal forms the officers and members of the new Lodge in front of the Grand Master. The Deputy Grand Master addresses the Grand Master as follows:

MOST WORSHIPFUL,

A number of brethren, duly instructed in the mysteries of Masonry, having assembled together at stated periods, by virtue of a dispensation granted them for that purpose, do now desire to be constituted into a regular Lodge, agreeably to the ancient usages and customs of the fraternity.

The dispensation and records are presented to the Grand Master, who examines the records, and, if found correct, proclaims:

The records appear to be correct, and are approved. Upon due deliberation, the Grand Lodge have granted the brethren of this new Lodge a charter, establishing and confirming them in the rights and privileges of a

regularly constituted Lodge, which the Grand Secretary will now read.

After the charter is read, the Grand Master then says :

We shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge.

Whereupon the several officers of the new Lodge deliver up their jewels and badges to their Master, who presents them, with his own, to the Deputy Grand Master, and he to the Grand Master.

The Deputy Grand Master presents the Master elect to the Grand Master, saying :

MOST WORSHIPFUL,

I present you Brother ———, whom the members of the Lodge, now to be constituted, have chosen for their Master.

The Grand Master asks them if they remain satisfied with their choice. [*They bow in token of assent.*]

The Master elect then presents, severally, his Wardens and other officers, naming them and their respective offices. The Grand Master asks the brethren if they remain satisfied with each and all of them. [*They bow as before.*]

The officers and members of the new Lodge form in front of the Grand Master, and the business of Consecration commences with solemn music.

6. *Ceremony of Consecration.*

The Grand Master, attended by the Grand Officers and the Grand Chaplain, form themselves in order round the Lodge, all devoutly kneeling.

7. A piece of solemn music is performed while the Lodge is uncovered.

After which the first clause of the Consecration Prayer is rehearsed, which is as follows:

“Great Architect of the universe! Maker and Ruler of all worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications! Permit us, O thou Author of light and life, great Source of love and happiness, to erect this Lodge, and now solemnly to consecrate it to the honour of thy glory!

“Glory be to God on high!”

[Response by the brethren.]

“As it was in the beginning, is now, and ever shall be, world without end. Amen.”

The Deputy Grand Master takes the Golden Vessel of Corn, and the Senior and Junior Grand Wardens take the Silver Vessels of Wine and Oil, and sprinkle the elements of consecration upon the Lodge.

The Grand Chaplain then continues :

“Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge, may be endued with wisdom to instruct their brethren in all their duties. May brotherly love, relief, and truth, always prevail among the members of this Lodge; and may this bond of union continue to strengthen the Lodges throughout the world !

“Bless all our brethren, wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

“We affectionately commend to thee all the members of thy whole family. May they increase in grace, in the knowledge of thee, and in the love of each other.

“Finally: may we finish all our work here below with thy approbation, and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory, and bliss, ineffable and eternal !

“Glory be to God on high.”

[Response by the brethren.]

“As it was in the beginning, is now, and ever shall be. So mote it be. Amen.”

8. A piece of solemn music is performed while the Lodge is covered.

9. The Grand Chaplain then dedicates the Lodge in the following terms :

“To the memory of the HOLY STS. JOHN we dedicate this Lodge. May every brother revere their characters and imitate their virtues.

“Glory be to God on high.”

[Response.]

“As it was in the beginning, is now, and ever shall be, world without end. So mote it be. Amen.”

10. A piece of music is performed, while the brethren of the new Lodge advance in procession to salute the Grand Lodge, with their hands crossed upon their breasts, and bowing as they pass. They then take their places as they were.

11. The Grand Master then rises, and constitutes the new Lodge in the form following:

“In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my good brethren, into a regular Lodge of free and accepted Masons. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rites of our Order, and the charges of our ancient and honourable fraternity;—and may the Supreme Architect of the universe prosper, direct, and counsel you in all your doings.

“So mote it be. Amen.”

Response.

SECTION SECOND.

Ceremony of Installation.

The Grand Master, or presiding officer, addresses the Master elect in the words following, viz.

BROTHER,—Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a Master of a Lodge.

I. You agree to be a good man and true, and strictly to obey the moral law.

II. You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

III. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honourably by all men.

V. You agree to hold in veneration the original rules and patrons of the order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren, when convened, in every case consistent with the constitutions of the Order.

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

VII. You agree to be cautious in carriage and behaviour, courteous to your brethren, and faithful to your Lodge.

VIII. You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of Masonry.

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.

X. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand

Lodge, or general assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

XI. You admit that it is not in the power of any men, or body of men, to make innovations in the body of Masonry.

XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry, on convenient occasions.

XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge, and that no countenance be given to an irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the Order.

XIV. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character.

XV. You agree that no visitors shall be received into your Lodge, without due examination, and producing proper vouchers of their having been initiated into a regular Lodge.

These are the regulations of free and accepted Masons.

The presiding officer then addresses the Master as follows :

Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you ?

The Master is to answer, *I do.*

The presiding officer then addresses him :

BROTHER A. B.—In consequence of your cheerful conformity to the charges and regulations of the Order, you are now installed Master of this *new* Lodge, in full confidence of your care, skill, and capacity to govern the same.

[The new Master is then regularly invested with the insignia of his office, and the furniture and implements of his Lodge.]

The various implements of the profession are emblematical of our conduct in life, and upon this occasion are carefully enumerated.

The *Holy Writings*, that great light in Masonry, will guide you to all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man.

The *Square* teaches us to regulate our actions by rule and line, and harmonize our conduct by the principles of morality and virtue.

The *Compasses* teach us to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted.

The *Rule* directs that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.

The *Line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to a glorious immortality.

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You will also receive in charge the By-laws of your Lodge, which you are to see carefully and punctually executed.

CHARGE UPON THE INSTALLATION OF THE MASTER OF A LODGE.

WORSHIPFUL MASTER:

Being appointed Master of this Lodge, you cannot be insensible of the obligations which devolve on you as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

The honour, reputation, and usefulness of your Lodge, will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern of imitation, consider the great luminary of nature, which rising in the East, regularly diffuses light and lustre to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practise out of the Lodge those duties which are taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution, so that when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the By-laws of your Lodge, the constitutions of Masonry, and, above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honour and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

The subordinate officers are then severally invested by the presiding officer, who delivers each of them a short charge, as follows, viz.

The Senior Warden.

BROTHER ———,

You are appointed Senior Warden of this Lodge, and are now invested with the ensign of your office.

The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren. He who is placed on the lowest spoke of fortune's wheel may be entitled to our regard, because a time will come, and the wisest knows not how soon, when all distinction, but that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state.

Your regular attendance on our stated meetings is essentially necessary. In the absence of the Master you are to govern this Lodge; in his presence you are to assist him in its government. I firmly rely on your knowledge of Masonry, and attachment to the Lodge, for the faithful discharge of the duties of this important trust.—*Look well to the West!*

The Junior Warden.

BROTHER ———,

You are appointed Junior Warden of this Lodge, and are now invested with the badge of your office.

The Plumb admonishes us to walk uprightly in our several stations; to hold the scales of justice in equal poise; to observe the just medium between pleasure and intemperance; and to make our passions and prejudices coincide with the line of our duty.

To you is committed the superintendence of the Craft, during the hours of refreshment; it is therefore indispensably necessary, that you should not only be temperate and discreet, in the indulgence of your own inclinations, but carefully observe that none of the Craft be suffered to convert the means of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment.—*Look well to the South!*

The Treasurer.

BROTHER ———,

You are appointed Treasurer of this Lodge. It is your duty to receive all moneys from the hands of the Secretary, keep a just and accurate account thereof, and pay them out by order of the Worshipful Master and the consent of the Lodge.

I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.

The Secretary.

BROTHER ———,

You are appointed Secretary of this Lodge. It is your duty to observe the Worshipful Master's will and pleasure, to record the transactions of the Lodge in an exact and Masonic manner, to receive all moneys due to the Lodge, and to pay them over to the Treasurer, taking his receipt therefor.

Your good inclination to Masonry and this Lodge, I hope, will induce you to discharge your office with fidelity ; and by so doing, you will merit the esteem and applause of your brethren.

Senior and Junior Deacons.

BROTHERS ———,

You are appointed Deacons of this Lodge. To you, with such assistance as may be necessary, is entrusted the examination of visitors. It is your duty to attend the Master and Wardens, carry their messages, receive and conduct candidates, and act as their proxies in the practice of our ancient rites. The Square and Compasses, as badges of your office, I trust to your care, not doubting your vigilance and attention.

The Stewards.

BROTHERS ———,

You are appointed Stewards of this Lodge. The duties of your office are, to assist in the collection of dues and subscriptions ; to keep an account of the Lodge expenses ; to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for ; and generally to assist the Deacons and other officers in performing their duties.

Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

The Tyler.

BROTHER ———,

You are appointed Tyler of this Lodge, and I invest you with the implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and evesdroppers, and suffer none to pass or repass but such as are duly qualified; so it should morally serve as a constant admonition to us, to set a guard at the entrance of our thoughts, to place a watch at the door of our lips, to post a sentinel at the avenue of our actions, thereby excluding every unqualified and unworthy thought, word, and deed, and preserving consciences void of offence towards God and towards man.

Your early and punctual attendance will afford the best proof of your zeal for the institution.

CHARGE TO THE BRETHREN OF THE LODGE.

Such is the nature of our Constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge, are sufficiently conversant with the rules of propriety, and the laws of the institution, to avoid exceeding the powers with which they are entrusted, and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy, and communicating happiness.

Finally, my brethren, as this association has been formed and perfected with so much unanimity and con-

cord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct, as men and as Masons. Within your peaceful walls may your children's children celebrate with joy and gratitude the transactions of this auspicious solemnity. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

12. The Grand Marshal then proclaims the new Lodge in the following manner, viz.

In the name of the Most Worshipful Grand Lodge of the State of ———, I proclaim this new Lodge by the name of ——— Lodge, No. —, to be legally constituted, consecrated, and the officers thereof duly installed.

13. A piece of Music.

14. Benediction.

The procession is then formed, and returns in due form to the hall.

The W. Master having been previously inducted into the Oriental Chair of Solomon, all but Master Masons are caused to retire.

A procession is then formed, and passes three times round the hall; and upon passing the Master, pays him due homage by the usual honours, in the different degrees.

While the procession passes round, the following song is sung :

HAIL MASONRY divine !
 Glory of ages shine ;
 Long may'st thou reign !
 Where'er thy lodges stand,
 May they have great command,
 And always grace the land,
 Thou Art divine.

Great fabrics still arise,
 And grace the azure skies ;
 Great are thy schemes ;
 Thy noble orders are
 Matchless, beyond compare ;
 No art with thee can share,
 Thou Art divine.

Hiram, the architect, Did all the craft direct How they should build : Solomon, great Israel's king, Did mighty blessings bring, And left us room to sing, Hail, royal Art !	} Chorus, three times.
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The Grand Master then directs the Grand Marshal to form the procession ; when the Grand Lodge walk to their own hall, and both Lodges are closed in due form.

SECTION THIRD.

The ceremonies attendant upon the laying of corner or foundation stones of public edifices are here set forth. They should be celebrated by the M. W. Grand Master and the officers of the Grand Lodge, with the assistance

of officers and members of subordinate Lodges in the vicinity. The Grand Lodge is convened in some suitable place, and the brethren are all properly clothed.

The Lodge having been opened in ancient form by the Grand Master, the Grand Secretary is called upon to publish the rules which regulate the procession.

The Lodge is called off, and the Grand Junior Warden marshals the procession in the following order :

The brethren being arranged in the order of their several degrees, beginning with Entered Apprentices and ending with Knights of the Temple, are followed by

Grand Tyler with a drawn Sword ;

Grand Stewards with white Rods ;

A Past Master with a Golden Vessel containing
Corn ;

Principal Architect, with Square, Level, and Plumb ;

Two Past Masters with Silver Vessels, one containing
Wine, and the other oil ;

Grand Secretary and Treasurer ;

The Five Orders ;

One large Light, borne by a Past Master ;

The Holy Bible, Square and Compasses, borne by a
Master of a Lodge, supported by two Stewards
on the right and left ;

Two large Lights, borne by two Past Masters ;

Grand Chaplain ;

Clergy and Orator ;

Grand Wardens ;
Deputy Grand Master ;
The Master of the oldest Lodge, carrying the Book
of Constitutions on a velvet cushion ;
Grand Deacons with black Rods, on a line seven
feet apart ;
Grand Master ;
Two Stewards with white Rods ;
Grand Sword-Bearer with drawn Sword.

A Triumphal Arch is usually erected at the place where the ceremony is to be performed. The procession passes through the Arch; and the brethren repairing to their stands, the Grand Master and his officers take their places on a temporary platform, covered with carpet. The Grand Master commands silence. An Ode on Masonry is sung; after which, the necessary preparations are made for laying the stone, on which is engraved the year of Masonry, the name of the Grand Master, &c. &c.*

The stone is raised up, by means of an engine erected for that purpose, and the Grand Chaplain or Orator repeats a short prayer.

The Grand Treasurer then, by the Grand Master's command, places under the stone various sorts of coin and medals of the present age. Solemn music is introduced, and the stone is let down into its place.

The principal Architect then presents the working tools to the Grand Master, who applies the plumb, square, and level, to the stone, in their proper positions, and pronounces it to be well formed, true, and trusty.

* It should be laid under the north-east corner of the building.

The Golden and Silver Vessels are next brought to the table, and delivered; the former to the Deputy Grand Master, and the latter to the Grand Wardens, who successively present them to the Grand Master; and he, according to ancient ceremony, pours the corn, the wine, and the oil, which they contain, on the stone; saying:

“May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessities, conveniences, and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay: and grant to us all, a supply of the corn of nourishment, the wine of refreshment, and the oil of joy!

“So mote it be. Amen.”

He then strikes the stone thrice with the mallet; and the public grand honours of Masonry are given. The Grand Master then delivers over to the Architect the various implements of architecture, entrusting him with the superintendence and direction of the work; after which he re-ascends the platform, and an Oration suitable to the occasion is delivered.

A voluntary collection is made for the needy workmen; and the sum collected is placed upon the stone by the Grand Treasurer.

A suitable Song in honour of Masonry concludes the ceremony; after which, the procession returns to the place whence it set out, and the Lodge is closed in due form.

SECTION FOURTH.

The fourth section contains the ceremony observed at the dedication of the Freemasons' Halls.

On the day appointed, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room near the place where the ceremony is to be performed, and open in due and ample form in the third degree of Masonry.

The Master of the Lodge to which the Hall to be dedicated belongs, being present, addresses the Grand Master as follows :

MOST WORSHIPFUL,

The brethren of ——— Lodge, being animated with a desire of promoting the honour and interest of the Craft, have, at great pains and expense, erected a Masonic Hall, for their convenience and accommodation. They are desirous that the same should be examined by the M. W. Grand Lodge ; and if it should meet their approbation, that it should be solemnly dedicated to Masonic purposes, agreeably to ancient form.

The Grand Master then directs the Grand Marshal to form the procession, when they move forward to the Hall to be dedicated. On entering, the music will continue while the procession marches three times round the Hall.

The lodge is then placed in the centre ; and the Grand Master having taken the chair, under a canopy of state, the Grand Officers, and the Masters and

Wardens of the Lodges, repair to the places previously prepared for their reception. The three Lights, and the Gold and Silver Pitchers, with the corn, wine, and oil, are placed round the Lodge, at the head of which stands the Altar, with the Holy Bible open, and the Square and Compasses laid thereon, with the Charter, Book of Constitutions, and By-laws.

An anthem is sung, and an Exordium on Masonry given; after which, the Architect addresses the Grand Master as follows:

MOST WORSHIPFUL,

Having been entrusted with the superintendence and management of the workmen employed in the construction of this edifice; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honour of this appointment, and beg leave to surrender up the implements which were committed to my care, when the foundation of this fabric was laid, humbly hoping, that the exertions which have been made on this occasion, will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master makes the following reply:

BROTHER ARCHITECT,

The skill and fidelity displayed in the execution of the trust reposed in you, at the commencement of this undertaking, have secured the entire approbation of the Grand Lodge; and they sincerely pray, that this edifice

may continue a lasting monument of the taste, spirit, and liberality of its founders.

An Ode in honour of Masonry is sung, accompanied with instrumental music.

The Deputy Grand Master then rises, and says :

MOST WORSHIPFUL,

The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the fraternity that it should now be dedicated, according to ancient form and usage.

Whereupon the Grand Master requests all to retire, but such as are Master Masons. A procession is then formed in the following order, viz.

Grand Sword-Bearer ;

A Past Master, with a Light ;

A Past Master, with a Bible, Square, and Compasses,
on a velvet cushion ;

Two Past Masters, each with a Light ;

Grand Secretary and Treasurer, with Emblems ;

Grand Junior Warden, with Pitcher of Corn ;

Grand Senior Warden, with Pitcher of Wine ;

Deputy Grand Master, with Pitcher of Oil ;

Grand Master ;

Two Stewards with rods.

All the other brethren keep their places, and assist in performing an Ode, which continues during the proces-

sion, excepting only at the intervals of dedication. The Lodge being uncovered, passing round it the first time, the Junior Grand Warden presents the Pitcher of Corn to the Grand Master, who pours it out upon the Lodge, at the same time pronouncing :

“In the name of the Great JEHOVAH, the Grand Architect of heaven and earth, to whom be all honour and glory, I do solemnly dedicate this Hall to MASONRY.”

The grand honours are given.

Passing round the Lodge the second time, the Grand Senior Warden presents the Pitcher of Wine to the Grand Master, who sprinkles it upon the Lodge, at the same time saying :

“In the name of the HOLY SAINTS JOHN, I do solemnly DEDICATE this Hall to VIRTUE.”

The grand honours are twice given.

Passing round the Lodge the third time, the Deputy Grand Master presents the Grand Master with the Pitcher of Oil, who sprinkles it upon the Lodge, saying :

“In the name of the whole Fraternity, I do solemnly dedicate this Hall to UNIVERSAL BENEVOLENCE.”

The grand honours are thrice given.

A solemn Invocation is made to the Throne of Grace, by the Grand Chaplain, and an Anthem sung; after

which the Lodge is covered, and the Grand Master retires to his chair.

An Oration is then delivered, and the ceremonies conclude with music.

The Grand Lodge is then closed in due and ample form.

SECTION FIFTH.

The ceremonies which are observed on the occasion of funerals, and services appropriate for such solemnities are here set forth.

These services are observed as a token of respect and affection at the funerals of those who have been raised to the sublime degree of Master Mason.

The brethren should be clothed with white gloves and aprons; and a white or black mourning on the left arm.

The Funeral Service.

The brethren being assembled at the Lodge-room, (or some other convenient place,) the presiding officer opens the Lodge in the third degree, with the usual forms; and having stated the purpose of the meeting, the service begins:—

Master.—"What man is he that liveth, and shall not see death? Shall he deliver his soul from the grave?"

Response.—"Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

Master.—"When he dieth he shall carry nothing away; his glory shall not descend after him."

Response.—"Naked he came into the world, and naked he must return."

Master.—"The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!"

The Master then taking the roll in his hand, says:

"Let us live and die like the righteous, that our last end may be like his!"

The Brethren answer, "God is our God for ever and ever; he will be our guide even unto death!"

The Master then records the name and age of the deceased upon the roll, and says:

"Almighty Father! in thy hands we leave with humble submission the soul of our deceased Brother."

The Brethren answer three times, (giving the grand honours each time:)

"The will of God is accomplished! So mote it be. Amen."

The Master then deposits the roll in the archives, and repeats the following Prayer:—

“Most glorious God! author of all good, and giver of all mercy! pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need! that, when the awful moment shall arrive, and we are about to quit this transitory scene, the enlivening prospect of thy mercy, through the Redeemer, may dispel the gloom of death; and after our departure hence in peace, and in thy favour, may we be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life, through our Lord and Saviour Jesus Christ. Amen.”

A procession is then formed, which moves to the house of the deceased, and from thence to the place of interment.

The Order of Procession at a funeral, is the same as on other occasions.

The procession being formed, is followed by

The Master;

Clergy;

The Body, with the insignia placed thereon.

Pall Bearers.

When the procession arrives at the church-yard, the members of the Lodge form a circle round the grave; and the clergymen and officers of the Lodge take their station at the head of the grave, and the mourners at the foot. The service is resumed, and the following Exhortation is given:—

Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead, are useful as lectures to the living;—from them we are to derive instruction, and to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

Notwithstanding the various mementos of mortality, with which we daily meet; notwithstanding Death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget that we are born to die; we go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of Death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

What are all the externals of majesty, the pride of wealth, or charms of beauty, when Nature has paid her just debt? Fix your eyes on the last scene, and view life stript of her ornaments, and exposed in her natural meanness;

you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are levelled, and all distinctions are done away.

While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained;—the wisest, as well as the best of men, have erred.

Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the all-important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous and holy life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

Let us, while in this state of existence, support with propriety the character of our pro-

fession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our order. Then, with becoming reverence, let us seek the favour of the ETERNAL GOD, through the merits of his SON our Saviour, so that when the awful moment of Death arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension, to that far distant country, whence no traveller returns.

The following invocations are then made by the Master:

Master.—May we be true and faithful; and may we live and die in love!

Answer.—So mote it be.

Master.—May we profess what is good, and always act agreeably to our profession!

Answer.—So mote it be.

Master.—May the Lord bless us and prosper us, and may all our good intentions be crowned with success!

Answer.—So mote it be.

Master.—Glory be to God in the highest; on earth peace! good will towards men!

Answer.—So mote it be, now, from henceforth, and for evermore. Amen.

The apron is taken off from the coffin and handed to

the Master—the coffin is deposited in the grave—and the Master says:—

This Lamb Skin, or white leather Apron, is an emblem of Innocence, and the badge of a Mason, more ancient than the golden fleece or Roman eagle; more honourable than the star and garter, when worthily worn. [The Master then deposits it in the grave.] This emblem I now deposit in the grave of our deceased Brother. By this we are reminded of the universal dominion of Death. The arm of Friendship cannot oppose the King of Terrors, nor the charms of innocence elude his grasp. This grave, that coffin, this circle of mourning friends, reminds us that we too are mortal: soon shall our bodies moulder to dust. Then how important for us that we should know that our REDEEMER liveth, and that he shall stand at the latter day upon the Earth. [The Master, holding the evergreen in his hand, continues,] This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, which shall survive the grave, and which shall never, never, never die. Though like our Brother whose remains now lie before us, we shall soon be clothed in the habiliments of DEATH and deposited in the silent tomb, yet through the mediation of a divine and ascended

Saviour, we may confidently hope that our souls will bloom in Eternal Spring.

The brethren then move in procession round the place of interment, and severally drop the sprig of evergreen into the grave; after which, the public grand honours are given.

The Master then continues the ceremony at the grave, in the following words:

From time immemorial, it has been the custom among the fraternity of free and accepted Masons, at the request of a brother, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities.

In conformity to this usage, and at the request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, and to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the Order.

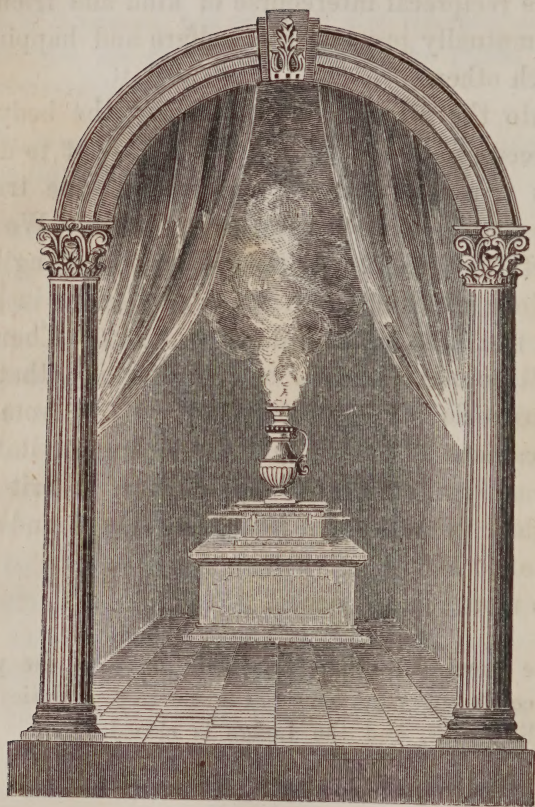
The great Creator having been pleased, out of his mercy, to remove our brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain, by which we are united man to man; may we, who survive him, anticipate our approaching fate, and be more strongly cemented in

the ties of union and friendship; that, during the short space allotted to our present existence, we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

Unto the grave we have resigned the body of our deceased friend, earth to earth, dust to dust, ashes to ashes, there to remain until the trump shall sound on the resurrection morn. We can cheerfully leave him in the hands of a Being who has done all things well; who is glorious in holiness, fearful in praises, doing wonders. Then let us all so improve this solemn warning, that on the great day of account we may receive from the compassionate Judge, the welcome invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

So mote it be. Amen.

The procession then returns in form to the place whence it set out, where the necessary duties are complied with, and the Lodge is closed.



SIXTH DEGREE IN MASONRY.

MOST EXCELLENT MASTER.

“They that have used the office of a Deacon well, purchase to themselves a good Degree.”—1 TIM. iii. 13.

“Henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day.”—2 TIM. iv. 8.

This solemn degree cannot be conferred on any others than those who have attained the honour of sitting in the Oriental Chair, and presiding over the deliberations of their brethren. At the completion of the Temple, when the laying of the capstone was celebrated, King Solomon is said to have distinguished those who had exhibited great skill in their work, and inflexible fidelity to the craft, by this degree. Let none expect to discharge the duties of a Most Excellent Master, without having attained a perfect knowledge of preceding degrees.

“The earth is the Lord’s and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob: Selah. Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord, strong and mighty; the Lord, mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory: Selah."—PSALM XXIV.

The following Psalm is read during the ceremony of receiving a candidate in this degree:

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For

my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."—
PSALM CXXII.

The song which is here sung will be found among the songs in Part III. No. 6.

The ceremony closes with the following passages:

"Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling for ever.

And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood. And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

Now it was the heart of David my father to build a house for the name of the Lord God of Israel. But the Lord said to David my Father, Forasmuch as it was in thy heart to build a house for my name, thou didst well in that it was in thy heart: notwithstanding, thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the

house for my name. The Lord therefore hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel. And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel.

And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands: for Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven, and said,

O Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their hearts: thou, which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way, to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But, will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldst put thy name there; to hearken unto the prayer which thy servant prayeth towards this place.

Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

“Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and sacrifices; and the glory of the Lord filled the house. And the priest could not enter into the house of the Lord, because the glory of the Lord had filled the Lord’s house.

And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, FOR HE IS GOOD; FOR HIS MERCY ENDURETH FOR EVER.”—2 CHRON. VII. 1—4.

The following Psalm is read at closing:

“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he

leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—PSALM XXIII.

CHARGE TO A BROTHER WHO IS RECEIVED AND ACKNOWLEDGED AS A MOST EXCELLENT MASTER.

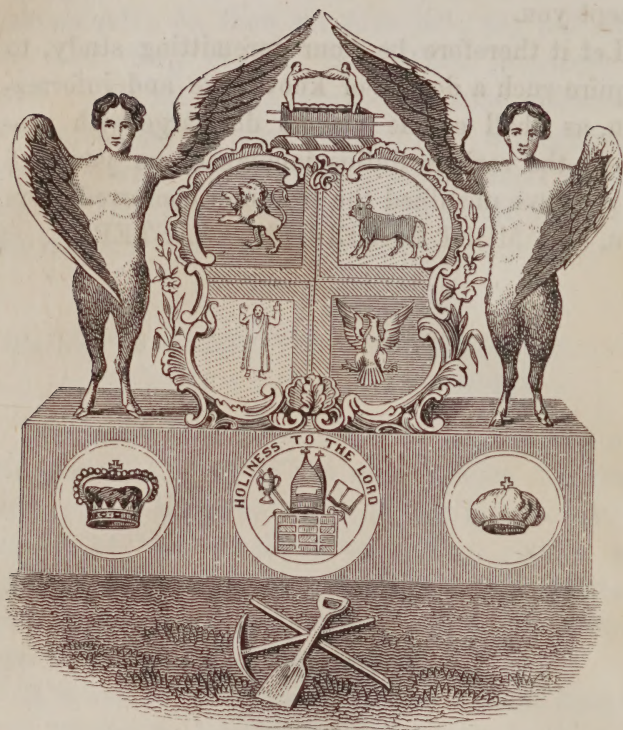
BROTHER—Your admittance to this degree of Masonry, is a proof of the good opinion the brethren of this Lodge entertain of your Masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct, and inattention to our rules, that esteem which has raised you to the rank you now possess.

It is one of your great duties as a Most Excellent Master, to dispense light and truth to the uninformed Mason; and I need not remind you of the impossibility of complying with this obligation without possessing an accurate acquaintance with the lectures of each degree.

If you are not already completely conversant in

all the degrees heretofore conferred on you, remember, that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the brethren to accept you.

Let it therefore be your unremitting study, to acquire such a degree of knowledge and information, as shall enable you to discharge with propriety the various duties incumbent on you, and to preserve unsullied the title now conferred upon you, of a MOST EXCELLENT MASTER.



SEVENTH DEGREE IN MASONRY.

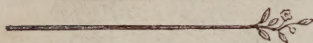
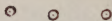
ROYAL ARCH.

“ And he made the vail of blue, and purple, and crimson, and fine linen, and wrought Cherubims thereon.”—2 CHRON. iii. 14.

“ He that humbleth himself shall be exalted.”

This degree, as is implied in its designation, should be conferred on none but those who are possessed of a noble and generous disposition, and who have proved themselves worthy of such an exalted distinction by having faithfully discharged their duties, and diligently sought to acquire perfection in the work of the preceeding degrees.

It teaches humility, and reveals the mode by which the traditionary arcana of ancient Masonry were preserved and rendered available to the craft.



SECTION FIRST

Explains the mode of government, apporions the work among the several officers, and shows the significance of the various colours of their banners.

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw from every brother that walketh disorderly, and not after the tradition which ye received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man’s bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you

peace always by all means. The Lord be with you all.

The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen."—2 THESS. III. 6—18.

SECTION SECOND.

We are here taught that honour and success are the ultimate rewards of persevering industry and virtuous





fidelity; while ingratitude and impiety are the prelude to ruin and disgrace; this section is rich in its illustrations of historical truth.

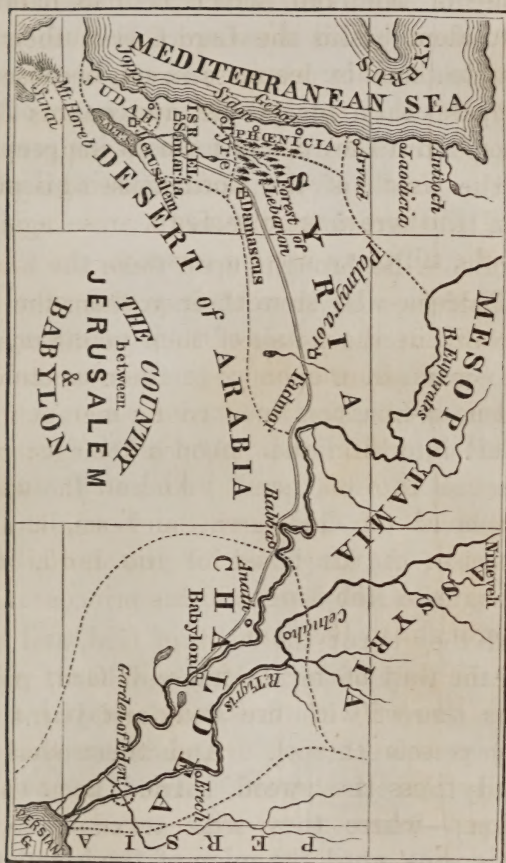
“I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and will not forsake them.”—ISAIAH XLIII. 16.

For Prayer at the Exaltation of a Royal Arch Mason see Part III.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed.

And when the Lord saw that he turned aside to see, God called to him out of the bush, and said, Moses, Moses! And he said, here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God." EXODUS iii. 1—16.

"Zedekiah was one-and-twenty years old, when he began to reign, and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, and stiffened his neck, and hardened his heart, from turning unto the Lord God of Israel. Moreover, all the chief of the priests and the



people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his word, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young men or maidens, old men, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and his princes: all these he brought to Babylon.

And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword, carried he away to Babylon;—where they were servants to him and his sons, until the reign of the kingdom of Persia.” 2 CHRON. xxxvi. 11—20.



“Now, in the first year of Cyrus, King of Persia, the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, King of Persia, the Lord God of Heaven, hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem.”—EZRA i. 1—3.

“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

And God said unto Moses, I AM THAT I AM: And thus thou shalt say unto the children of Israel, I AM hath sent me unto you.”—EXODUS iii. 13, 14.

“Lord, I cry unto thee: make haste unto me; give ear unto my voice. Let my prayer be set forth before thee as incense, and the lifting up of hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my

hips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity. Let the righteous smite me, it shall be a kindness; let him reprove me, it shall be an excellent oil. Mine eyes are unto thee, O God, the Lord; in thee is my trust; leave not my soul destitute. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, while that I withal escape.”
PSALM cxli.

“I cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication. I poured out my complaint before him: I showed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked, have they privily laid a snare for me. I looked on my right hand and beheld, but there was no man that would know me: refuge failed me: no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of darkness, that I may praise thy name.”—PSALM cxlii.

“Hear my prayer, O Lord; give ear to my supplication. In thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant; for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath made me to dwell in darkness. Therefore is my spirit overwhelmed within me; my heart within me is desolate. Hear me speedily, O Lord; my spirit faileth; hide not thy face from me, lest I be like them that go down into the pit. Cause me to hear thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Teach me to do thy will; for thou art my God: bring my soul out of trouble, and of thy mercy cut off mine enemies, for I am thy servant.”
PSALM cxliii.

“And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, a rod. And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand. That they

may believe that the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

And the Lord said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom; and when he took it out, behold his hand was leprous as snow. And he said, Put thine hand into thy bosom again; and he put his hand into his bosom again; and he plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river, shall become blood upon the dry land.”—EXODUS iv. 1—10.

The following passages of Scripture are read by the High Priest

“Speak now to Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedec, the high priest, and to the residue of the people, saying, Who is left among you, that saw this house in her first glory? and how do you see it now? is it not, in your

eyes, in comparison of it, as nothing? Yet now be strong, O Zerubbabel; and be strong, O Joshua, son of Josedec, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of Hosts."

"In that day, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee."
HAGGAI ii. 2—4, 23.

"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel, with those seven."—ZECHARIAH iv. 9, 10.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in days of old."—AMOS ix. 11.

"In that day will I raise the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old."—AMOS ix. 11.

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark

of the covenant of the Lord your God, that it may be there for a witness against thee.”—DEUT. xxxi. 24–26.

“And thou shalt put the mercy seat above, upon the ark; and in the ark thou shalt put the testimony that I shall give thee.”—EXODUS xx. 21.

“And Moses said, This is the thing which the Lord commandeth, Fill an omer of the manna, to be kept for your generations; that they may see the bread where-with I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept.”—EXODUS xvi. 32–34.

“And the Lord said unto Moses, Bring Aaron’s rod again before the testimony, to be kept for a token.”—NUMBERS xvii. 10.

“For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread, which is called the sanctuary. And after the vails, the tabernacle, which is called the Holiest of all; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; and over it the cherubims of glory, shadowing the mercy seat, of which we cannot now speak particularly.”—HEBREWS ix. 2–5.

“And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto

Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them." EXODUS vi. 2, 3.

The High Priest then recites the following passage, previous to investing the candidate with an important secret of the degree:

"In the beginning was the Word: and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not."—JOHN i. 1-5.

KING SOLOMON'S TEMPLE.

All the most valued associations of ancient craft Masonry are connected with the Temple of King Solomon. It was upon the occasion of the erection of that magnificent and costly edifice that our ancient operative brethren were organized with such admirable method and wisdom, that although more than one hundred thousand workmen were employed therein during seven years, yet there was neither disorder, confusion, nor delay in their operations. Many interesting events have been associated with

ITS SITE.

The Temple was built on one of the eminences of Mount Moriah.

It was to that sacred spot that the steps of the

Patriarch Abraham, and of the unsuspecting Isaac were directed by God, when he would put the strength of his servant's faith to the severest test, by requiring of him the immolation of his only son upon the altar, which was built on an elevated point of that holy mountain. That spot was subsequently the scene of the crucifixion of our blessed Lord. Time has changed the features of the place, but time will never obliterate from the mind of man the scenes which have transpired on Calvary.

It was there that King David built an altar on the threshing floor of Ornon the Jebusite, and stayed the hand of the destroying angel, whose sword was bathed in heaven for the destruction of the people.

The traditions of the craft also associate with that spot tales of defection and treachery, whereby the virtuous and the noble perished.

It was there that the followers of the false prophet placed the Mosque of Omar which Daniel, the prophet, calls "the abomination that maketh desolate." The combined powers of Europe were not able to remove that abomination; seeing that the Great Architect would reserve that sacred site for some future glorious effort, when his own hand shall clear away the Moslem rubbish; and craftsmen shall again be called from the rising of the sun, even to the going down thereof, to participate in the erection of another Temple for the worship of the great King.

THE BUILDING OF THE TEMPLE

was commenced three years subsequent to the death of King David, in the fourth year of the reign of Solomon,

and about three thousand years from the creation of the world, and four hundred and eighty from the Exode. The ground was broken, and the craft were summoned to their work on the second day of the second month of the Jewish year, which was called Zif, and began at the next full moon after the Passover, which is better known in Christian countries by the name of Good Friday.

Nothing can impress upon the mind more forcibly the excellence and beauty of system in the conduct of all great undertakings, than the contemplation of this remarkable structure. Its various parts were prepared by different craftsmen who operated in distant places, and under varied circumstances, and yet when the stones, and brass, and gold, and silver, and beams of cedar, were all gathered in from Mount Libanus, and Gebal, and Zaredatha, they were found capable of being put together without the sound of a hammer, and as they thus rose in solemn silence, the mind of the beholder was bewildered by the beauty and sublimity of the vast design, as well as by the excellence of its execution.

This magnificent structure remained during more than four centuries the beauty and glory of the earth. But it was destined to outlive the gratitude and fealty of the people whose prosperity, unity, and peace, it was designed to promote. In the reign of Zedekiah, King of Judah, who ruled over a small and ignoble remnant of this once great and happy nation, Nebuchadnezzar, King of Babylon, after having desolated the land of Judea, and burnt and destroyed its villages, came to Jerusalem and besieged and sacked the city. The

Temple was utterly desolated; its sacred vessels of gold and silver, and brass, with the two great brazen pillars which stood before its gateway were carried to Babylon; its citizens were slain until the streets ran with their blood; and those who escaped the sword were doomed to languish in a foreign land, and in a state of slavery during seventy years, until they should be brought back again by their sufferings to fealty to their God.

At the expiration of seventy years, and upon the occasion of the accession of Cyrus, King of Persia, to the throne of Chaldea by conquest, the Jews were permitted to return to their own land, and were allowed to engage in building

THE SECOND TEMPLE.

The motives which induced Cyrus to favour this great and glorious enterprise seem to have been the result of a conviction that the God of the Hebrews had raised him up, and given him his kingdom, and prospered him in the conquest of Chaldea in order that he might be made the instrument of the return of the Jews to Jerusalem, and of the rebuilding of the Temple. For while he was yet without the walls of Babylon the prophecy of Isaiah was shown to him, in which he had been called by name, and all the great events of his life accurately described, more than a century before he was born. This prophecy advised him of the means by which he should be enabled to enter Babylon, which had hitherto defied all his efforts, until his army had begun to murmur at the prolongation of the unprofitable siege. The prophet declared that by diverting the Euphrates, which passed through the city, from its course, and drying up its channel, the army of

Cyrus should be enabled to pass along the bed of the river, and thence to enter the city through the two leaved or double gates of brass which protected the thoroughfares connecting the two parts of the city. During the bacchanalian feast of Belshazzar upon the memorable night when he insulted the Majesty of heaven by calling for the sacred vessels which had been brought from the Temple by Nebuchadnezzar, his drunken guards having left the gates which overlooked the river unprotected, Cyrus, who had acted upon the prophet's hints, gained admission to the city, and became possessed of the vast treasures which were there shut up in the coffers of the state, and which Isaiah called the "treasures of darkness." See ISAIAH, ch. xlvi. from v. 26 to v. 7 of ch. xlv.

The exact manner in which the Hebrew prophet had foretold the fortunes of Cyrus, made a deep impression upon his mind, and he determined not only to set the captive Jews at liberty, but also to aid them in rebuilding their city and the Temple of their God.

The building of the second Temple occupied forty-six years, and was prosecuted amid every discouragement and embarrassment which the ingenuity of enemies could invent, or the treachery of false friends could oppose to its progress. As the Ancient Master Mason met with an irreparable loss during the period which was rendered glorious by the building of the Temple of Solomon, so did the Royal Arch Mason realize inestimable advantage from the reorganization of the craft at the foundation of the second Temple.

CHARGE TO A NEWLY EXALTED COMPANION.

WORTHY COMPANION—By the consent and assistance of the members of this Chapter, you are now exalted to the sublime and honourable degree of Royal Arch Mason. The rites and mysteries developed in this degree, have been handed down through a chosen few, unchanged by time, and uncontrolled by prejudice; and we expect and trust, they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successors.

No one can reflect on the ceremonies of gaining admission into this place, without being forcibly struck with the important lessons which they teach. Here we are necessarily led to contemplate with gratitude and admiration, the sacred Source from whence all earthly comforts flow. Here we find additional inducements to continue steadfast and immoveable in the discharge of our respective duties; and here we are bound by the most solemn ties, to promote each other's welfare, and correct each other's failings, by advice, admonition, and reproof. As it is our earnest desire, and a duty we owe to our companions of this order, that the admission of every candidate into this chapter, should be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none among us, but such as will promote, to the utmost of their power, the great end of our institution. By paying due attention to this determination, we expect you will never recommend any candidate to this Chapter, whose abilities, and knowledge of the preceding degrees, you cannot freely vouch for, and whom you do not firmly

and confidently believe, will fully conform to the principles of our order, and fulfil the obligations of a Royal Arch Mason. While such are our members, we may expect to be united in one object, without lukewarmness, inattention or neglect; zeal, fidelity and affection, will be the distinguishing characteristics of our society, and that satisfaction, harmony and peace may be enjoyed at our meetings, which no other society can afford.

[For Closing Prayer see Part III.]

EIGHTH DEGREE IN MASONRY.

ROYAL MASTER.

“I have a secret errand unto thee, O king! and he said, keep silence.”—JUDGES iii. 19.

THE degree of Royal Master is given to none but Royal Arch Masons, and forms a prelude to the degree of Select Master, with which it is intimately allied. It is short, but contains valuable information, and qualifies us to determine with accuracy the claims of others to a participation in our privileges, and confirms our own.

The following Scriptures are suitable for its lessons:

“And Solomon made all the vessels that pertained unto the house of the Lord; the altar of gold, and the table of gold, whereupon the shew-bread was; and the candlesticks of pure gold; five on the right side, and five on the left, before the oracle; with the flowers, and the lamps, and the tongs of gold; and the bowls, and the snuffers, and the basons, and the spoons, and the censers, of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the Temple. So

Hiram made an end of doing all the work, that he had made King Solomon, for the house of the Lord.”—1 KINGS vii. 48—50, and 40.

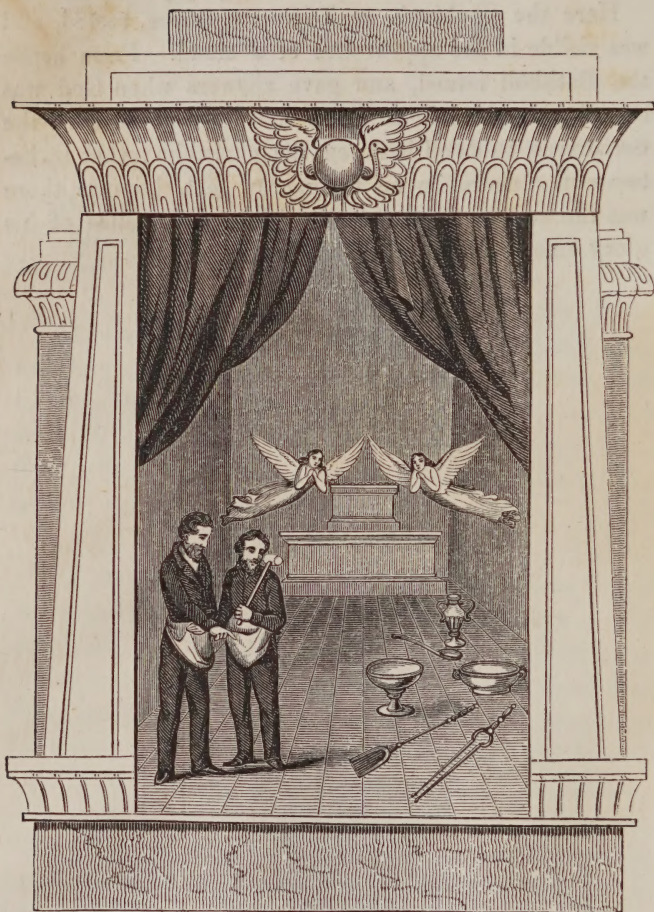
“And behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.” REV. xxii. 12—14.

“And he set the cherubims within the inner house; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.”—1 KINGS vi. 27.

The Ark, called the glory of Israel, which was seated in the middle of the holy place, under the wings of the cherubim, was a small chest, or coffer, three feet nine inches long, two feet three inches wide, and three feet three inches high. It was made of wood, excepting only the mercy seat, but overlaid with gold, both inside and out. It had a ledge of gold surrounding it at the top, into which the cover, called the mercy seat, was let in. The mercy seat was of solid gold, the thickness of a hand's breadth: at the two ends of it were two cherubims, looking inwards towards each other with their wings expanded; which, embracing the whole circumference of the mercy seat, met on each side, in the

middle; all of which, the Rabbins say, was made out of the same mass, without any soldering of parts.

Here the Shekinah, or Divine presence, rested, and was visible in the appearance of a cloud. From hence the Bathkoll issued, and gave answers when God was consulted. And hence it is that God is said, in the Scriptures, to dwell between the cherubim; that is, between the cherubim on the mercy seat, because there was the seat or throne of the visible appearance of his glory among them.



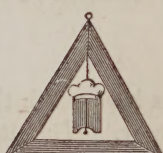
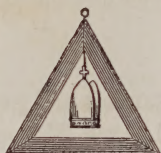
NINTH DEGREE IN MASONRY

SELECT MASTER.

“ And gave to every man his work, and commanded the porter to watch.”—MARK xiii. 34.

“ ’Tis night,
E’en in the zenith of her dark domain.
Silence, how dread ! and darkness, how profound !
’Tis as the general pulse of life stood still,
And Nature made a pause—an awful pause !
* * * * *
Silence and darkness ! sister twins,
From ancient Night, who nurse the tender thought
To reason, and on reason build resolve,
That column of true majesty in man,
Assist me ; I will thank you in the grave ! ”
YOUNG.

WE here reach the summit and perfection of ancient Masonry. The Royal Arch Mason must possess the knowledge here given, in order to the completion of his traditionary lore. The history of those valuable deposits, which lay hidden during many ages, and were discovered by the Giblemites, in the reign of Cyrus, is here imparted ; and the arcana of the ancient Royal



Craftsmen, and their few, skilful, and select favourites brought to light. Their inflexible justice is presented, blended with clemency toward a Craftsman, whose zeal in the pursuit of Masonic knowledge led him to disobedience.



Psalm to be read on Opening.

“His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon, to them that know me. Behold Philistia and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in her; and the highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. As well the singers, as the players on instruments, shall be there: all my springs are in thee.”—PSALM lxxxvii.

The following passages of Scripture are introduced and explained :

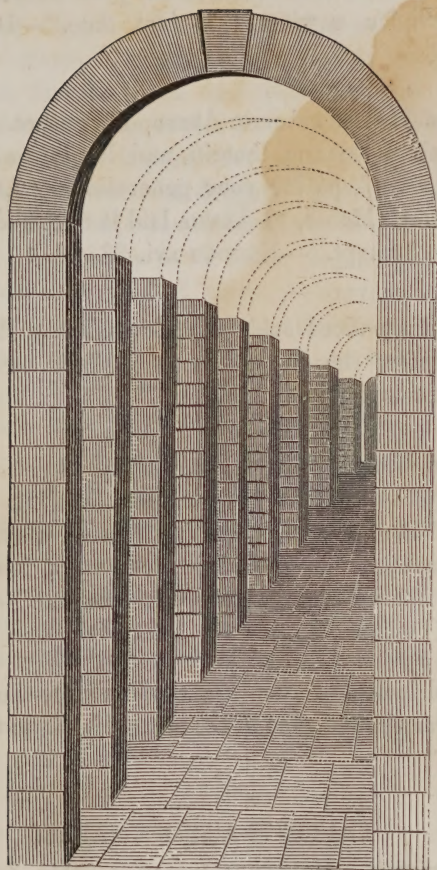
“So King Solomon was king over all Israel. Azariah, the son of Nathan, was over the officers; and Zabud, the son of Nathan, was principal officer, and the king’s friend; and Abishar was over the household; and Adoniram, the son of Abda, was over the tribute.”
1 KINGS iv. 1, 5 and 6.

“And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon’s builders and Hiram’s builders did hew them, and the stone-squarers; so they prepared timber and stones to build the house.”
1 KINGS v. 17, 18.

“And King Solomon sent and fetched Hiram out of Tyre. He was a widow’s son, of the tribe of Naphtali; and his father was a man of Tyre, a worker of brass; and he was filled with wisdom, and understanding, and cunning, to work all works in brass.”—1 KINGS vii. 13, 14.

“The ancients of Gebal, and the wise men thereof, were in thee, thy calkers; all the ships of the sea, with their mariners, were in thee, to occupy thy merchandize.”
EZEKIEL xxvii. 9.

“And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites,



which bore the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.”—DEUT. xxxi. 24—26.

“And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept.”—EXODUS xvi. 33, 34.

“And the Lord said unto Moses, Bring Aaron’s rod again before the testimony, to be kept for a token.” NUMBERS xvii. 10.

“And when Moses was gone into the tabernacle of the congregation, to speak with him, then he heard the voice of one speaking unto him from off the mercy seat, that was upon the ark of the testimony, from between the two cherubims; and he spake unto him.”—NUMBERS vii. 89.

“And look that thou make them after their pattern, which was showed thee in the mount.”—EXODUS xxv. 40.

CHARGE TO A SELECT MASTER.

COMPANION—Having attained to this degree, you have passed the circle of perfection in ancient Masonry. In the capacity of Select Master, you must be sensible that your obligations are increased in proportion to

your privileges. Let it be your constant care to prove yourself worthy of the confidence reposed in you, and of the high honour conferred on you, in admitting you to this select degree. Let uprightness and integrity attend your steps; let justice and mercy mark your conduct; let fervency and zeal stimulate you in the discharge of the various duties incumbent on you; but suffer not an idle or impertinent curiosity to lead you astray, or betray you into danger. Be deaf to every insinuation which would have a tendency to weaken your resolution, or tempt you to an act of disobedience. Be voluntarily dumb and blind, when the exercise of those faculties would endanger the peace of your mind or the probity of your conduct; and let silence and secrecy, those cardinal virtues of a Select Master, on all necessary occasions, be scrupulously observed. By a steady adherence to the important instructions contained in this degree, you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged; and after having wrought your regular hours, may you be admitted to participate in all the privileges of a Select Master.

ORDER OF HIGH PRIESTHOOD.

THIS order appertains to the office of High Priest of a Royal Arch Chapter; and no one can be legally entitled to receive it, until he has been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons. This order should not be conferred when a less number than three duly qualified High Priests are present. Whenever the ceremony is performed in due and ample form, the assistance of at least nine High Priests, who have received it, is requisite.

Though the High Priest of every regular Royal Arch Chapter, having himself been duly qualified, can confer the order, under the preceding limitation as to number; yet it is desirable, when circumstances will permit, that it should be conferred by the Grand High Priest of the Grand Royal Arch Chapter, or such Present or Past High Priest as he may designate for that purpose. A convention, notified to meet at the time of any convocation of the Grand Chapter, will afford the best opportunity of conferring this important and exalted degree of Masonry, with appropriate solemnity. Whenever it is conferred, the following directions are to be observed.

A candidate desirous of receiving the order of High Priesthood, makes a written request to his predecessor in office, or when it can be done to the Grand High

Priest, respectfully requesting that a convention of High Priests may be called, for the purpose of conferring on him the order. When the convention meets, and is duly organized, a certificate of the due election of the candidate to the office of High Priest, must be produced. This certificate is signed by his predecessor in office, attested by the Secretary of the Chapter. On examination of this certificate, the qualifications of the candidate are ascertained. The solemn ceremonies of conferring the order upon him then ensue. When ended, the presiding officer directs the Secretary of the convention to make a record of the proceedings, and return it to the Secretary of the Grand Chapter, to be by him laid before the Grand High Priest, for the information of all whom it may concern. The convention of High Priests is then dissolved in due form.

It is the duty of every companion, as soon after his election to the office of High Priest as is consistent with his personal convenience, to apply for admission to the order of High Priesthood, that he may be fully qualified properly to govern his Chapter.

The following passages of Scripture are made use of during the ceremonies appertaining to this order.

“And they took Lot, Abraham’s brother’s son, (who dwelt in Sodom,) and his goods, and departed. And there came one that had escaped, and told Abram, the Hebrew; for he dwelt in the plain of Mamre, the Amorite, brother of Eschol, and brother of Aner; and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and

eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) at the valley of Shevah, which is the king's dale. And Melchisedek, king of Salem, brought forth bread and wine: and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, who hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said to Abram, Give me the persons, and take the goods to thyself. And Abraham said to the king of Sodom, I have lifted up mine hand to the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet; and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol and Mamre, let them take their portion."—GENESIS xiv. 12—24.

“For this Melchisedek, king of Salem, priest of the Most High God, (who met Abram returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being, by interpretation, King of Righteousness, and after that also, King of Salem, which is, King of Peace: without father, without mother, without descent; having neither

beginning of days, nor end of life; but made like unto the Son of God,) abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, according to the law, that is, of their brethren, though they come out of the loins of Abraham.

For he testifieth, Thou art a priest for ever, after the order of Melchisedek.

And inasmuch as not without an oath, he was made priest.

For those priests (under the Levitical law) were made without an oath; but this with an oath, by him that said unto him, The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedek."—
HEBREWS vii. 1—6.

"And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace."

CEREMONIES AND CHARGES UPON THE INSTALLATION OF
THE OFFICERS OF A ROYAL ARCH CHAPTER.

1. The Grand Officers will meet at a convenient place and open.

2. The subordinate Chapter will meet in the outer courts of their Hall, and form an avenue for the reception of the Grand Officers.

3. When formed, they will dispatch a committee to the place where the Grand Officers are assembled, to inform the Grand Marshal that the Chapter is prepared to receive them. The Grand Marshal will announce the committee, and introduce them to the Grand Officers.

4. The Grand Officers will move in procession, conducted by the committee, to the Hall of the Chapter, in the following order :

Grand Tyler ;

Two Grand Stewards ;

Representatives of subordinate Chapters, according to
seniority, by threes triangular ;

Three Great Lights ;

Orator, Chaplain, and other Clergy ;

Grand Secretary, Grand Treasurer, and Grand Royal
Arch Captain ;

Grand P. Sojourner, Grand Captain of the Host, and
Deputy Grand High Priest ;

Grand Scribe, Grand King, and Grand High Priest ;
(Grand Marshal on the left of the Procession.)

When the Grand High Priest enters, the grand honours are given.

5. The Grand Secretary will then call over the names of the officers elect, and the Grand High Priest will ask whether they accept their respective offices. If they answer in the affirmative, he then asks the members whether they remain satisfied with their choice. If they answer in the affirmative, he directs their officers to approach the sacred volume, and become qualified for Installation, agreeably to the fourth section of the fourth article of the General Grand Royal Arch Constitution.

6. The Grand Marshal will then form the whole in procession, and they will march through the veils into the inner apartment, where they will surround the altar, which is previously prepared in ample form for the occasion.

7. All present will kneel, and the following prayer will be recited.

P R A Y E R.

“Almighty and Supreme High Priest of Heaven and Earth! Who is there in heaven but thee! and who upon earth can stand in competition with thee! Thy OMNISCIENT Mind brings all things in review, past, present, and to come; thine OMNIPOTENT Arm directs the movements of the vast creation; thine OMNIPRESENT Eye pervades the secret recesses of every heart; thy boundless beneficence supplies us with every comfort and enjoyment; and thine unspeakable perfections and glory surpass the understanding of the children of men! Our Father, who art in heaven, we invoke thy benediction upon the purposes of our present

assembly. Let this Chapter be established to thine honour; let its officers be endowed with wisdom to discern, and fidelity to pursue, its true interests; let its members be ever mindful of the duty they owe to their God, the obedience they owe to their superiors, the love they owe to their equals, and the good will they owe to all mankind. Let this Chapter be consecrated to thy glory, and its members ever exemplify their love to God by their beneficence to man.

“Glory be to God on high.”

[Response.]

“Amen! So mote it be.”

They are then qualified in due form.

All the Companions, except High Priests and Past High Priests, are then desired to withdraw, while the new High Priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return.

8. The whole then repair to their appropriate stations, when the Grand Marshal will form a general procession in the following order:

Three Royal Arch Stewards, with Rods;
Tyler of a Blue Lodge;
Entered Apprentices;
Fellow Crafts;
Master Masons;

Captain of the Host.

Stewards of Lodges, having Jewels;
 Deacons having Jewels;
 Secretaries having Jewels;
 Treasurers having Jewels;
 Wardens having Jewels;
 Mark Master Masons;
 M. E. Masters;
 Royal Arch Masons by three;
 Royal Masters by three;
 Select Masters by three;
 Orders of Knighthood;
 Tyler of the new Chapter;
 Members of the new Chapter, by three;
 Three Masters of Veils;
 Secretary, Treasurer, R. A. Captain, and
 P. Sojourner carrying the Ark;
 A Companion carrying the Pot of Incense;
 Two Companions carrying Lights;
 Scribe, High Priest and King;
 Grand Chapter, as before prescribed.

On arriving at the church, or house where the services are to be performed, they halt, open to the right and left, and face inward, while the Grand Officers and others in succession, pass through and enter the house.

9. The officers and members of the new Chapter, and also of the Grand Chapter, being seated, the Grand Marshal proclaims silence, and the ceremonies commence.

10. An Anthem or Ode is to be performed.

11. An Oration or Address is to be delivered.

12. An Ode or piece of Music.

*[13. The Deputy Grand High Priest then rises and informs the Grand High Priest, that “a number of Companions, duly instructed in the sublime mysteries, being desirous of promoting the honour, and propagating the principles of the Art, have applied to the Grand Chapter for a warrant to constitute a new Chapter of Royal Arch Masons, which having been obtained, they are now assembled for the purpose of being constituted, and having their officers installed in due and ancient form.]

[14. The Grand Marshal will then form the officers and members of the new Chapter in front of the Grand Officers; after which, the Grand High Priest directs the Grand Secretary to read the warrant.]

[15. The Grand High Priest then rises and says, “By virtue of the high powers in me vested, I do form you, my respected Companions, into a regular Chapter of Royal Arch Masons. From henceforth you are authorized and empowered to open and hold a Lodge of Mark Masters, Past Masters, and Most Excellent Masters, and a Chapter of Royal Arch Masons; and to do and perform all such things as thereunto may appertain; conforming in all your doings, to the General Grand Royal Arch Constitution, and the general regulations of the State Grand Chapter. And may the God of your fathers be with you, guide and direct you in all your doings.”]

16. The furniture, clothing, jewels, implements, utensils, &c., belonging to the Chapter, (having been previ-

* NOTE. The paragraphs enclosed with brackets, apply exclusively to cases where new Chapters are constituted, and their officers installed for the first time. The rest apply equally to such cases, and to annual Installations.

ously placed in the centre, in front of the Grand Officers, covered,) are now uncovered, and the new Chapter is dedicated in due and ancient form.

17. The Dedication then follows, the Grand Chaplain saying :

“To our Most Excellent Patron, ZERUBBABEL, we solemnly dedicate this Chapter. May the blessing of our Heavenly High Priest descend and rest upon its members, and may their felicity be immortal.

“Glory be to God on high.”

[Response by the Companions.]

“As it was in the beginning, is now, and ever shall be, world without end! Amen.

“So mote it be.”

18. The Grand Marshal then says, “I am directed to proclaim, and I do hereby proclaim this Chapter, by the name of——Chapter, duly consecrated, constituted and dedicated. This,” &c. &c.

19. An Ode.

20. The Deputy Grand High Priest will then present the first officer of the new Chapter to the Grand High Priest, saying,

MOST EXCELLENT GRAND HIGH PRIEST,

I present you my worthy Companion ———, nominated in the warrant, to be installed High Priest of this [new] Chapter. I find him to be skilful in the Royal Art, and attentive to the moral precepts of our

forefathers, and have therefore no doubt but he will discharge the duties of his office with fidelity.

The Grand High Priest then addresses him as follows :

MOST EXCELLENT,—

I feel much satisfaction in performing my duty on the present occasion, by installing you into the office of High Priest of this [new] Chapter. It is an office highly honourable to all those who diligently perform the important duties annexed to it. Your reputed Masonic knowledge, however, precludes the necessity of a particular enumeration of those duties. I shall therefore only observe, that by a frequent recurrence to the constitution, and general regulations, and constant practice of the several sublime lectures and charges, you will be best able to fulfil them; and I am confident that the Companions who are chosen to preside with you, will give strength to your endeavours, and support your exertions. I shall now propose certain questions to you, relative to the duties of your office, and to which I must request your unequivocal answer.

1. Do you solemnly promise that you will redouble your endeavours to correct the vices, purify the morals, and promote the happiness of those of your Companions, who have attained this sublime degree?

2. That you will never suffer your Chapter to be opened, unless there be present nine regular Royal Arch Masons?

3. That you will never suffer either more or less than three brethren to be exalted in your Chapter at one and the same time?

4. That you will not exalt any one to this degree, who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing degrees?

5. That you will promote the general good of our order, and on all proper occasions, be ready to give and receive instructions, and particularly from the General and State Grand Officers?

6. That, to the utmost of your power, you will preserve the solemnities of our ceremonies, and behave, in open Chapter, with the most profound respect and reverence, as an example to your Companions?

7. That you will not acknowledge or have intercourse with any Chapter that does not work under a constitutional warrant or dispensation?

8. That you will not admit any visitor into your Chapter, who has not been exalted in a Chapter legally constituted, without his being first formally healed?

9. That you will observe and support such by-laws as may be made by your Chapter, in conformity to the General Grand Royal Arch Constitution, and the general regulations of the Grand Chapter?

10. That you will pay respect and due obedience to the instructions of the General and State Grand Officers, particularly relating to the several Lectures and Charges, and will resign the chair to them, severally, when they may visit your Chapter?

11. That you will support and observe the General Grand Royal Arch Constitution, and the General Regulations of the Grand Royal Arch Chapter, under whose authority you act?

Do you submit to all these things, and do you promise to observe and practice them faithfully?

These questions being answered in the affirmative, the Companions all kneel in due form, and the Grand High Priest or Grand Chaplain repeats the following, or some other suitable prayer.

"Most holy and glorious Lord God, the Great High Priest of Heaven and Earth,

"We approach thee with reverence, and implore thy blessing on the Companion appointed to preside over this new assembly, and now prostrate before thee;—fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavours; may he teach thy judgments and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands. Accept us in mercy; hear thou from Heaven thy dwelling-place, and forgive our transgressions.

"Glory be to the Father, and to the Son, and to the Holy Ghost;" "as it was in the beginning, is now and ever shall be, world without end."

[Response.]

"So mote it be."

21. The Grand High Priest will then cause the High Priest elect to be invested with his clothing, badges, &c.; after which he will address him as follows, viz.

MOST EXCELLENT,—

In consequence of your cheerful acquiescence with the charges, which you have heard recited, you are qualified for installation as the High Priest of this Royal Arch Chapter; and it is incumbent upon me, on this occasion, to point out some of the particulars appertaining to your office, duty and dignity.

All legally constituted bodies of Royal Arch Masons, are called Chapters; as regular bodies of Masons of the preceding degrees, are called Lodges. Every Chapter ought to assemble for work, at least once in three months: and must consist of a High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, three Grand Masters of the Veils, Treasurer, Secretary, and as many members as may be found convenient for working to advantage.

The officers of the Chapter officiate in the Lodges, holden for conferring the preparatory degrees, according to rank, as follows: viz.

The High Priest, as Master.

The King, as Senior Warden.

The Scribe, as Junior Warden.

The Captain of the Host, as Marshal or Master of Ceremonies.

The principal Sojourner, as Senior Deacon.

The Royal Arch Captain, as Junior Deacon.

The Master of the first Veil, as Junior Overseer.

The Master of the second Veil, as Senior Overseer.

The Master of the third Veil, as Master Overseer.

The Treasurer, Secretary, Chaplain, Stewards, and Tyler, as officers of corresponding rank.

The High Priest of every Chapter has it in special charge, to see that the by-laws of his Chapter, as well as the General Grand Royal Arch Constitution, and all the regulations of the Grand Chapter, are duly observed: that all the officers of his Chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their companions;—that true and accurate records of all the proceedings of the Chapter are kept by the Secretary;—that the Treasurer keeps and renders exact and just accounts of all the moneys and other property belonging to the Chapter;—that the regular returns be made annually to the Grand Chapter;—and that the annual dues to the Grand Chapter be regularly and punctually paid. He has the right and authority of calling his Chapter together at pleasure, upon any emergency or occurrence, which in his judgment may require their meeting. It is his privilege and duty, together with the king and scribe, to attend the meetings of the Grand Chapter, either in person or by proxy; and the well-being of the institution requires that his duty should on no occasion be omitted.

The office of High Priest is a station highly honourable to all those who diligently perform the important duties annexed to it. By a frequent recurrence to the constitution and general regulations, and a constant practice of the several sublime lectures and charges, you will be best enabled to fulfil those duties; and I am confident that the companions, who are chosen to preside with you, will give strength to your endeavours, and support to your exertions.

Let the Mitre with which you are invested, remind

you of the dignity of the office you sustain, and its inscription impress upon your mind a sense of your dependence upon God;—that perfection is not given unto man upon earth, and that perfect holiness belongeth alone unto the Lord.

The Breastplate, with which you are decorated, in imitation of that upon which were engraven the names of the twelve tribes, and worn by the High Priest of Israel, is to teach you that you are always to bear in mind your responsibility to the laws and ordinances of the institution, and that the honour and interests of your Chapter and its members, should be always near your heart.

The various colours of the Robes you wear, are emblematical of every grace and virtue which can adorn and beautify the human mind; each of which will be briefly illustrated in the course of the charges to be delivered to your subordinate officers.

You will now take charge of your officers, standing upon their right, and present them severally in succession to the Deputy Grand High Priest, by whom they will be presented to me for installation.

22. The High Priest of the Chapter will then present his second officer to the Deputy Grand High Priest, who will present him to the Grand High Priest in the words of the Constitution. The Grand High Priest will then ask him whether he has attended to the ancient charges and regulations before recited to his superior officer: if he answers in the affirmative, he is asked whether he fully and freely assents to the same: if he answers in the affirmative, the Grand High Priest

directs his Deputy to invest him with his clothing, &c. and then addresses him as follows, viz.

CHARGE TO THE SECOND OFFICER, OR KING.

EXCELLENT COMPANION—The important station to which you are elected in this Chapter, requires from you exemplary conduct; its duties demand your most assiduous attention; you are to second and support your chief in all the requirements of his office; and should casualties at any time prevent his attendance, you are to succeed him in the performance of his duties.

Your badge (the Level surmounted by a crown) should remind you, that although you are the representative of a King, and exalted by office above your Companions, yet that you remain upon a level with them, as respects your duty to God, to your neighbour, and to yourself; that you are equally bound with them, to be obedient to the laws and ordinances of the institution, to be charitable, humane and just, and to seek every occasion of doing good.

Your office teaches a striking lesson of humility. The institutions of political society teach us to consider the king as the chief of created beings, and that the first duty of his subjects is to obey his mandates,—but the institutions of our sublime degrees, by placing the King in a situation subordinate to the High Priest, teach us that our duty to God is paramount to all other duties, and should ever claim the priority of our obedience to man; and that however strongly we may be bound to obey the laws of civil society, yet those

laws, to be just, should never intermeddle with matters of conscience, nor dictate articles of faith.

The Scarlet Robe, an emblem of imperial dignity, should remind you of the paternal concern you should ever feel for the welfare of your Chapter, and the fervency and zeal with which you should endeavour to promote its prosperity.

In presenting to you the Crown, which is an emblem of royalty, I would remind you, that to reign sovereign in the hearts and affections of men, must be far more grateful to a generous and benevolent mind, than to rule over their lives and fortunes; and that to enable you to enjoy this pre-eminence with honour and satisfaction, you must subject your own passions and prejudices to the dominion of reason and charity.

You are entitled to the second seat in the council of your Companions. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem, stimulate you to the faithful discharge of your duties; and when the King of kings shall summon you into his immediate presence, from his hand may you receive a crown of glory, which shall never fade away.

23. The King will then retire to the line of officers, and the Scribe will be presented in the manner before mentioned. After his investiture, the Grand High Priest will address him as follows, viz.

CHARGE TO THE THIRD OFFICER, OR SCRIBE.

• EXCELLENT COMPANION—The office of Scribe, to which you are elected, is very important and respectable. In the absence of your superior officers, you are bound to succeed them, and to perform their duties.

The purposes of the institution ought never to suffer for want of intelligence in its proper officers; you will therefore perceive the necessity there is of your possessing such qualifications as will enable you to accomplish those duties which are incumbent upon you, in your appropriate station, as well as those which may occasionally devolve on you, by the absence of your superiors.

The Purple Robe, with which you are invested, is an emblem of union, and is calculated to remind you that the harmony and unanimity of the Chapter should be your constant aim; and to this end you are studiously to avoid all occasions of giving offence, or countenancing anything that may create divisions or dissensions. You are, by all means in your power, to endeavour to establish a permanent union and good understanding among all orders and degrees of Masonry; and, as the glorious sun, at its meridian height, dispels the mist and clouds which obscure the horizon, so may your exertions tend to dissipate the gloom of jealousy and discord, whenever they may appear.

Your badge (a Plumb-rule surmounted by the Turban,) is an emblem of rectitude and vigilance; and while you stand as a watchman upon the tower, to guard your Companions against the approach of those enemies of human felicity, intemperance and excess, let this faithful monitor ever remind you to walk uprightly in your station; admonishing and animating your Companions to fidelity and industry while at labour, and to temperance and moderation while at refreshment. And, when the Great Watchman of Israel, whose eye never slumbers nor sleeps, shall relieve you from your post on earth,

may he permit you in heaven to participate in that food and refreshment which is

“Such as the saints in glory love,
And such as angels eat.”

24. The Scribe will then retire to the line of officers, and the next officer be presented as before.

CHARGE TO THE FOURTH OFFICER, OR CAPTAIN OF THE
HOST.

COMPANION—The office with which you are entrusted is of high importance, and demands your most zealous consideration. The preservation of the most essential traits of our ancient customs, usages, and landmarks, are within your province; and it is indispensably necessary, that the part assigned to you, in the immediate practice of our rites and ceremonies, should be perfectly understood and correctly administered.

Your office corresponds with that of Marshal, or Master of Ceremonies. You are to superintend all processions of your Chapter, when moving as a distinct body, either in public or private; and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum be observed on all such occasions. You will ever be attentive to the commands of your chief, and always near at hand to see them duly executed. I invest you with the badge of your office, and presume that you will give to your duties all that study and attention which their importance demands.

25. He will then retire to the line of officers, and the next officer will be presented.

CHARGE TO THE FIFTH OFFICER, OR PRINCIPAL SOJOURNER.

COMPANION—The office confided to you, though subordinate in degree, is equal in importance to any in the Chapter, that of your chief alone excepted. Your office corresponds with that of Senior Deacon, in the preparatory degrees. Among the duties required of you, the preparation and introduction of candidates are not the least. As in our intercourse with the world, experience teaches that first impressions are often the most durable, and the most difficult to eradicate; so it is of great importance, in all cases, that those impressions should be correct and just: hence it is essential that the officer, who brings the blind by a way that they knew not, and leads them in paths that they have not known, should always be well qualified to make darkness light before them, and crooked things straight.

Your Robe of Office is an emblem of humility; and teaches that in the prosecution of a laudable undertaking, we should never decline taking any part that may be assigned us, although it may be the most difficult or dangerous.

The rose-coloured tessellated Border, adorning the robe, is an emblem of ardor and perseverance, and signifies, that when we have engaged in a virtuous course, notwithstanding all the impediments, hardships, and trials, we may be destined to encounter, we should endure them all with fortitude, and ardently persevere unto the end; resting assured of receiving, at the termination of our labours, a noble and glorious reward. Your past exertions will be considered as a pledge of your future assiduity in the faithful discharge of your duties.

26. He will then retire to the line of officers, and the next officer is presented.

CHARGE TO THE SIXTH OFFICER, OR ROYAL ARCH CAPTAIN

COMPANION—The well-known duties of your station require but little elucidation. Your office in the preparatory degrees corresponds with that of Junior Deacon. It is your province, conjointly with the Captain of the Host, to attend the examination of all visitors, and to take care that none are permitted to enter the Chapter, but such as have travelled the rugged path of trial, and evinced their title to our favour and friendship. You will be attentive to obey the commands of the Captain of the Host, during the introduction of strangers among the workmen; and should they be permitted to pass your post, may they by him be introduced into the presence of the Grand Council.

The White Banner, entrusted to your care, is emblematical of that purity of heart and rectitude of conduct which ought to actuate all those who pass the white veil of the sanctuary. I give it to you strongly in charge, never to suffer any one to pass your post, without the signet of truth.

I present you the badge of your office, in expectation of your performing your duties with intelligence, assiduity and propriety.

27. He then retires, and the Three Grand Masters of the Veils are presented together.

CHARGE TO THE MASTER OF THE THIRD VEIL.

COMPANION—I present you with the Scarlet Banner, which is the ensign of your office, and a Sword to protect and defend the same. The rich and beautiful colour of your banner is emblematical of fervency and zeal; it is the appropriate colour of the Royal Arch degree; it admonishes us, that we should be fervent in the exercise of our devotions to God, and zealous in our endeavours to promote the happiness of man.

CHARGE TO THE MASTER OF THE SECOND VEIL.

COMPANION—I invest you with the Purple Banner, which is the ensign of your office, and arm you with a sword, to enable you to maintain its honour.

The colour of your banner is produced by a due mixture of blue and scarlet; the former is the characteristic colour of the symbolic or first three degrees of Masonry, and the latter, that of the Royal Arch Degree. It is an emblem of union, and is the characteristic colour of the intermediate degrees. It admonishes us to cultivate and improve that spirit of union and harmony, between the brethren of the symbolic degrees and the companions of the sublime degrees, which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy.

CHARGE TO THE MASTER OF THE FIRST VEIL.

COMPANION—I invest you with the Blue Banner, which is the ensign of your office, and a sword for its defence and protection. The colour of your banner is

one of the most durable and beautiful in nature. It is the appropriate colour adopted and worn by our ancient brethren of the three symbolic degrees, and is the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles, as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence; and instructs us that in the mind of a Mason those virtues should be as expansive as the blue arch of heaven itself.

CHARGE TO THE THREE MASTERS OF THE VILLS, AS
OVERSEERS.

COMPANIONS—Those who are placed as overseers of any work, should be well qualified to judge of its beauties and deformities, its excellencies and defects; they should be capable of estimating the former, and amending the latter. This consideration should induce you to cultivate and improve all those qualifications with which you are already endowed, as well as to persevere in your endeavours to acquire those in which you are deficient. Let the various colours of the banners committed to your charge, admonish you to the exercise of the several virtues of which they are emblematic; and enjoin the practice of these virtues upon all who shall present themselves, or the work of their hands for your inspection. Let no work receive your approbation, but such as is calculated to adorn and strengthen the Masonic edifice. Be industrious and faithful in practising and disseminating a knowledge of the true and perfect work, which alone can stand the test of the Grand Overseer's Square, in the great day of trial and retribu-

tion. Then, although every rod should become a serpent, and every serpent an enemy to this institution, yet shall their utmost exertions to destroy its reputation, or sap its foundation, become as impotent as the leprous hand, or as water spilled upon the ground, which cannot be gathered up again.

28. They then retire and the Treasurer is presented.

CHARGE TO THE TREASURER.

COMPANION—You are elected Treasurer of this Chapter, and I have the pleasure of investing you with the badge of your office. The qualities which should recommend a Treasurer, are accuracy and fidelity; accuracy in keeping a fair and minute account of all receipts and disbursements; fidelity, in carefully preserving all the property and funds of the Chapter, that may be placed in his hands, and rendering a just account of the same, whenever he is called upon for that purpose. I presume that your respect for the institution, your attachment to the interests of your Chapter, and your regard for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

29. He then retires, and the Secretary is presented.

CHARGE TO THE SECRETARY.

COMPANION—With pleasure I invest you with your badge as Secretary of this Chapter. The qualities which should recommend a Secretary, are, promptitude

in issuing the notifications and orders of his superior officers; punctuality in attending the convocations of the Chapter; correctness in recording their proceedings; judgment in discriminating between what is proper and what is improper to be committed to writing; regularity in making his annual returns to the Grand Chapter; integrity in accounting for all moneys that may pass through his hands; and fidelity in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Chapter, and honourably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Grand Chapter of saints and angels and find your name recorded in the book of life eternal.

30. He then retires, and the Chaplain is presented.

CHARGE TO THE CHAPLAIN.

E. AND REV. COMPANION—You are appointed Chaplain of this Chapter; and I now invest you with this circular jewel, the badge of your office. It is emblematical of eternity, and reminds us that here is not our abiding place. Your inclination will undoubtedly conspire with your duty, when you perform in the Chapter those solemn services which created beings should constantly render to their infinite CREATOR; and which, when offered by one whose holy profession is, “to point to heaven and lead the way,” may, by refining our

morals, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

31. He then retires, and the Stewards are presented.

CHARGE TO THE STEWARDS.

COMPANIONS—Having been elected Stewards of this Chapter, I have the pleasure to invest you with the badges of your office. It is your province to see that every necessary preparation is made for the convenience and accommodation of the Chapter, previous to the time appointed for meeting. You are to see that the clothing, implements, and furniture of each degree respectively, are properly disposed, and in suitable array for use whenever they may be required, and that they are properly cared for when the business of the Chapter is over. You are to see that necessary refreshments are provided, and that all your companions, and particularly visitors, are suitably accommodated and supplied. You are to be frugal and prudent in your disbursements, and to be careful that no extravagance or waste is committed in your department; and when you have faithfully fulfilled your stewardship here below, may you receive from Heaven the happy greeting of “Well done, good and faithful servants.”

32. They then retire, and the Tyler is presented.

CHARGE TO THE TYLER.

COMPANION—You are appointed Tyler of this Chapter, and I invest you with the badge, and this implement

of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of all cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified; so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; to post a sentinel at the avenue of our actions; thereby excluding every unqualified and unworthy thought, word or deed, and preserving consciences void of offence towards God and towards man.

As the first application from visitors for admission into the Chapter is generally made to the Tyler at the door, your station will often present you to the observation of strangers; it is therefore essentially necessary that he who sustains the office with which you are entrusted, should be a man of good morals, steady habits, strict discipline, temperate, affable and discreet. I trust that a just regard for the honour and reputation of the institution will ever induce you to perform with fidelity the trust reposed in you; and when the door of this earthly tabernacle shall be closed, may you find an abundant entrance through the gates into the temple and city of our God.

33. He will then retire, and there follows an

ADDRESS TO THE HIGH PRIEST.

M. E. COMPANION—Having been honoured with the free suffrages of the members of this Chapter, you are elected to the most important office which is within their power to bestow. This expression of their esteem and

respect should draw from you corresponding sensations; and your demeanor should be such as to repay the honour they have so conspicuously conferred upon you, by an honourable and faithful discharge of the duties of your office. The station you are called to fill, is important, not only as it respects the correct practice of our rites and ceremonies, and the internal economy of the Chapter over which you preside; but the public reputation of the institution will be generally found to rise or fall according to the skill, fidelity and discretion, with which its concerns are managed, and in proportion as the characters and conduct of its principal officers are estimable or censurable.

You have accepted a trust, to which is attached a weight of responsibility that will require all your efforts to discharge honourably to yourself, and satisfactorily to the Chapter. You are to see that your officers are capable and faithful in the exercise of their offices. Should they lack ability, you are expected to supply their defects; you are to watch carefully the progress of their performances, and to see that the long-established customs of the institution suffer no derangement in their hands. You are to have a careful eye over the general conduct of the Chapter; to see that due order and subordination are observed on all occasions; that the members are properly instructed; that due solemnity be observed in the practice of our rites; that no improper levity be permitted at any time, but more especially at the introduction of strangers among the workmen.

In fine, you are to be an example to your officers and members, which they need not hesitate to follow; thus

securing to yourself the favour of Heaven, and the applause of your brethren and companions.

ADDRESS TO THE OFFICERS GENERALLY.

COMPANIONS IN OFFICE—Precept and example should ever advance with equal pace. Those moral duties which you are required to teach unto others, you should never neglect to practice yourselves.

Do you desire that the demeanor of your equals and inferiors towards you, should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct towards your superiors. Do you desire to obtain instruction from those who are more wise or better informed than yourselves? Be sure that you are always ready to impart of your knowledge to those within your sphere, who stand in need of, and are entitled to receive it. Do you desire distinction among your companions? Be sure that your claims to preferment are founded upon superior attainments; let no ambitious passion be suffered to induce you to envy or supplant a companion who may be considered as better qualified for promotion than yourselves; but rather let a laudable emulation induce you to strive to excel each other in improvement and discipline: ever remembering, that he, who faithfully performs his duty, even in a subordinate or private station, is as justly entitled to esteem and respect, as he who is invested with supreme authority.

ADDRESS TO THE CHAPTER AT LARGE.

COMPANIONS—The exercise and management of the sublime degrees of Masonry in your Chapter hitherto,

are so highly appreciated, and the good reputation of the Chapter so well established, that I must presume these considerations alone, were there no others of greater magnitude, would be sufficient to induce you to preserve and to perpetuate this valuable and honourable character. But when to this is added the pleasure which every philanthropic heart must feel in doing good, in promoting good order, in diffusing light and knowledge, in cultivating Masonic and Christian charity, which are the great objects of this sublime institution, I cannot doubt that your future conduct, and that of your successors, will be calculated still to increase the lustre of your justly esteemed reputation.

May your Chapter become beautiful as the temple, peaceful as the ark, and sacred as its most holy place. May your oblations of piety and praise be grateful as the incense; your love warm as its flame, and your charity diffusive as its fragrance. May your hearts be pure as the altar, and your conduct acceptable as the offering. May the exercises of your charity be as constant as the returning wants of the distressed widow and helpless orphan. May the approbation of Heaven be your encouragement, and the testimony of a good conscience your support: may you be endowed with every good and perfect gift, while travelling the rugged path of life, and finally be admitted within the veil of heaven to the full enjoyment of life eternal. Amen. So mote it be.

34. The officers and members of the Chapter will then pass in review in front of the Grand Officers, with their hands crossed on their breasts, bowing as they pass.

35. The Grand Marshal will then proclaim the Chapter, by the name of ———, to be regularly constituted, and its officers duly installed.

36. The ceremonies conclude with an Ode, or appropriate piece of music.

37. The procession is then formed, when they return to the place from whence they set out.

38. When the Grand officers retire, the Chapter will form an avenue for them to pass through, and salute them with the grand honours. The two bodies then separately close their respective Chapters.

CONSTITUTION
OF THE
GENERAL GRAND ROYAL ARCH CHAPTER
OF THE
UNITED STATES OF AMERICA.

ARTICLE I.

OF THE GENERAL GRAND CHAPTER.

SECT. 1. There shall be a General Grand Chapter of Royal Arch Masons for the United States of America, which shall be holden as is hereinafter directed, and shall consist of a General Grand High Priest, Deputy General Grand High Priest, General Grand King, General Grand Scribe, Secretary, Treasurer, Chaplain, and Marshal; and likewise of the several Grand and Deputy Grand High Priests, Kings, and Scribes, for the time being, of the several State Grand Chapters, under the jurisdiction of this General Grand Chapter; and of the Past General Grand High Priests, Deputy General Grand High Priests, Kings, and Scribes, of the said General Grand Chapter; and the aforesaid

officers, or their proxies, shall be the only members and voters in said General Grand Chapter. And no person shall be constituted a proxy, unless he be a present or past officer of this or a State Grand Chapter.

SECT. 2. The General Grand Chapter shall meet septennially, on the second Thursday in September, for the choice of officers, and other business: dating from the second Thursday in September, A. D. 1805, at such place as may, from time to time, be appointed.

SECT. 3. A special meeting of the General Grand Chapter shall be called whenever the General Grand High Priest, Deputy General Grand High Priest, General Grand King, and General Grand Scribe, or any two of them may deem it necessary; and also whenever it may be required by a majority of the Grand Chapters of the States aforesaid, provided such requisition be made known in writing, by the said Grand Chapters respectively, to the General Grand High Priest, Deputy General Grand High Priest, King or Scribe. And it shall be the duty of the said General Officers, and they are each of them severally authorized, empowered and directed, upon receiving official notice of such requisition from a majority of the General Grand Chapters aforesaid, to appoint a time and place of meeting, and notify each of the State Grand Chapters thereof accordingly.

SECT. 4. It shall be incumbent on the General Grand High Priest, Deputy General Grand High Priest, General Grand King, and General Grand Scribe,

severally to improve and perfect themselves in the sublime Arts, and work of Mark Masters, Past Masters, Most Excellent Masters, and Royal Arch Masons; to make themselves Masters of the several Masonic Lectures and Ancient Charges;—to consult with each other, and with the Grand and Deputy Grand High Priests, Kings and Scribes of the several States aforesaid, for the purpose of adopting measures suitable and proper for diffusing a knowledge of the said Lectures and Charges, and an uniform mode of working, in the several Chapters and Lodges throughout this jurisdiction; and the better to effect this laudable purpose, the aforesaid General Grand Officers are severally hereby authorized, and empowered, to visit and preside in any and every Chapter of Royal Arch Masons, and Lodge of Most Excellent, Past, or Mark Master Masons, throughout the said States, and to give such instructions and directions as the good of the Fraternity may require; always adhering to the ancient landmarks of the order.

SECT. 5. In all cases of the absence of any Officer from any body of Masons, instituted or holden by virtue of this Constitution, the officer next in rank shall succeed his superior; unless through courtesy said Officer should decline in favour of a past superior Officer present. And in case of the absence of all the Officers from any legal meeting of either of the bodies aforesaid, the members present, according to seniority, and abilities, shall fill the several Offices.

SECT. 6. In every Chapter or Lodge of Masons,

instituted or holden by virtue of this Constitution, all questions (except upon the admission of members or candidates) shall be determined by a majority of votes; the presiding Officer for the time being being entitled to vote, if a Member; and in case the votes should at any time be equally divided, the presiding Officer as aforesaid, shall give the casting vote.

SECT. 7. The General Grand Royal Arch Chapter shall be competent (on concurrence of two-thirds of its members present) at any time hereafter, to revise, amend and alter this Constitution.

SECT. 8. In case any casualty should, at any time hereafter, prevent the septennial election of Officers, the several General Grand Officers shall sustain their respective offices until successors are duly elected and qualified.

SECT. 9. The General Grand High Priest, Deputy General Grand High Priest, General Grand King, and General Grand Scribe, shall severally have power and authority to institute new Royal Arch Chapters, and Lodges of the subordinate degrees, in any State in which there is not a Grand Chapter regularly established. But no new Chapter shall be instituted in any State wherein there is a Chapter or Chapters holden under the authority of this Constitution, without a recommendation from the Chapter nearest the residence of the petitioners. The fees for instituting a new Royal Arch Chapter, with the subordinate degrees, shall be ninety dollars; and for a new Mark Master's Lodge,

twenty dollars; exclusive of such compensation to the Grand Secretary, as the Grand Officers aforesaid may deem reasonable.

ARTICLE II.

OF THE STATE GRAND ROYAL ARCH CHAPTERS.

SECT. 1. The STATE GRAND CHAPTERS shall severally consist of a Grand High Priest, Deputy Grand High Priest, Grand King, Grand Scribe, Grand Secretary, Grand Treasurer, Grand Chaplain, and Grand Marshal, and likewise of the High Priests, Kings and Scribes, for the time being, of the several Chapters over which they shall respectively preside, and of the Past Grand and Deputy Grand High Priests, Kings and Scribes of the said Grand Chapters; and the said enumerated officers (or their proxies) shall be the only members and voters in the said Grand Chapters respectively.

SECT. 2. The State Grand Chapters shall severally be holden at least once in every year, at such times and places as they shall respectively direct; and the Grand or Deputy Grand High Priests respectively, for the time being, may at any time call a special meeting, to be holden at such place as they shall severally think proper to appoint.

SECT. 3. The Officers of the State Grand Chapters shall be chosen annually, by ballot, at such time and

place as the said Grand Chapters shall respectively direct.

SECT. 4. The several State Grand Chapters (subject to the provisions of this Constitution) shall have the sole government and superintendence of the several Royal Arch Chapters, and Lodges of most Excellent, Past and Mark Master Masons, within their respective jurisdictions; to assign their limits and settle controversies that may happen between them;—and shall have power, under their respective seals, and the sign manual of their respective Grand or Deputy Grand High Priests, Kings and Scribes, (or their legal proxies,) attested by their respective Secretaries, to constitute new Chapters of Royal Arch Masons, and Lodges of Most Excellent, Past, and Mark Master Masons, within their respective jurisdictions.

SECT. 5. The Grand and Deputy Grand High Priests severally, shall have the power and authority, whenever they shall deem it expedient, (during the recess of the Grand Chapter of which they are officers,) to grant Letters of Dispensation, under their respective hands, and private seals, to a competent number of petitioners (possessing the qualifications required by the 9th Section of the 2d Article,) empowering them to open a Chapter of Royal Arch Masons, and Lodge of Most Excellent Past and Mark Master Masons, for a certain specified term of time: provided, that the said term of time shall not extend beyond the next meeting of the Grand Chapter of the State in which such Dispensation shall be granted; and provided further, that the same fees as are required by this Constitution for Warrants, shall be first deposited in the hands of the Grand Treasurer.—And in all cases

of such Dispensations, the Grand or Deputy Grand High Priests respectively, who may grant the same, shall make report thereof, at the next stated meeting of the Grand Chapter of their respective jurisdictions, when the said Grand Chapters, respectively, may either continue or recall the said Dispensations, or may grant the petitioners a warrant of Constitution: And in case such warrant shall be granted, the fees first deposited shall be credited in payment for the same; but if a warrant should not be granted, nor the dispensation continued, the said fees shall be refunded to the petitioners, except only such part thereof as shall have been actually expended by means of their application.

SECT. 6. The several State Grand Chapters shall possess authority, upon the institution of new Royal Arch Chapters, or Lodges of Mark Masters, within their respective jurisdictions, to require the payment of such fees as they may deem expedient and proper; which said fees shall be advanced and paid into the Treasury before a warrant or charter shall be issued.

SECT. 7. No warrant shall be granted, for instituting Lodges of Most Excellent or Past Masters, independent of a Chapter of Royal Arch Masons.

SECT. 8. The Grand Chapters severally, shall have power to require from the several Chapters and Lodges under their respective jurisdictions, such reasonable proportion of sums, received by them for the exaltation or advancement of candidates, and such certain annual sums from their respective members, as by their ordinances or regulations shall hereafter be appointed; all which said sums or dues shall be made good, and paid

annually, by the said Chapters and Lodges respectively, into the Grand Treasury of the Grand Chapter under which they hold their authority, on or before the first day of the respective annual meetings of the said Grand Chapters.

SECT. 9. No warrant for the institution of a new Chapter of Royal Arch Masons shall be granted, except upon the petition of nine regular Royal Arch Masons; which petition shall be accompanied by a certificate from the Chapter nearest to the place where the new Chapter is intended to be opened, vouching for the moral characters, and masonic abilities of the petitioners, and recommending to the Grand Chapter under whose authority they act, to grant their prayer. And no warrant for the institution of a Lodge of Mark Master Masons shall be granted, except upon the petition of (at least) five regular Mark Master Masons, accompanied by vouchers from the nearest Lodge of that degree similar to those required upon the institution of a Chapter.

SECT. 10. The Grand Secretaries of the State Grand Chapters, shall severally make an annual communication to each other, and also to the General Grand Secretary, containing a list of the Grand Officers, and all such other matters as may be deemed necessary for the mutual information of the said Grand Chapters. And the said Grand Secretaries shall also regularly transmit to the General Grand Secretary, a copy of all their by-laws and regulations.

SECT. 11. Whenever there shall have been three or more Royal Arch Chapters instituted in any State, by virtue of authority derived from this Constitution, a Grand Chapter may be formed in such State, (with the

approbation of one or more of the General Grand Officers,) by the High Priests, Kings and Scribes of the said Chapters, who shall be authorized to elect the Grand Officers. Provided always, that no new State Grand Chapter shall be formed until after the expiration of one year from the establishment of the junior Chapter in such State.

SECT. 12. The several Grand and Deputy Grand High Priests, Kings, and Scribes, for the time being, of the several State Grand Chapters, are bound to the performance of the same duties, and are invested with the same powers and prerogatives, throughout their respective jurisdictions, as are prescribed to the General Officers, in the 4th Section, 1st Article, of this Constitution.

SECT. 13. The jurisdiction of the several State Grand Chapters, shall not extend beyond the limits of the State in which they shall respectively be holden.

ARTICLE III.

OF THE SUBORDINATE CHAPTERS AND LODGES.

SECT. 1. All legally constituted assemblies of Royal Arch Masons are called CHAPTERS; as regular bodies of Mark Masters, Past Masters, and Most Excellent Masters, are called LODGES. Every Chapter ought to assemble for work at least once in every three months; and shall consist of an High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, three Grand Masters, Secretary, Treasurer, and

as many Members as may be found convenient for working to advantage.

SECT. 2. Every Chapter of Royal Arch Masons, and Lodge of Mark Master Masons, throughout this jurisdiction, shall have a warrant of Constitution from the Grand Chapter of the State in which they may respectively be holden, or a Warrant from one of the General Grand Officers. And no Chapter or Lodge shall be deemed legal without such warrant; and Masonic communication (either public or private) is hereby interdicted and forbidden, between any Chapter or Lodge under this jurisdiction, or any member of either of them, and any Chapter, Lodge or Assembly, that may be so illegally formed, opened or holden, without such warrant, or any or either of their members, or any person exalted or advanced in such illegal Chapter or Lodge. But nothing in this section shall be construed to affect any Chapter or Lodge which was established before the adoption of the Grand Royal Arch Constitution at Hartford, (on the 27th day of January, A. D. 1798.)

SECT. 3. Whenever a Warrant is issued for instituting a Chapter of Royal Arch Masons, with a power in said Warrant to open and hold a Lodge of Most Excellent, Past, and Mark Master Masons, the High Priest, King, and Scribe, for the time being, of such Chapter, shall be the Master and Wardens in said Lodges, according to seniority.

SECT. 4. All applications for the exaltation or advancement of Candidates, in any Chapter or Lodge, under this jurisdiction, shall lie over, at least one meeting, for the consideration of the members.

SECT. 5. No Mason shall be a member of two separate and distinct bodies, of the same denomination, at one and the same time.

SECT. 6. No Chapter shall be removed, without the knowledge of the High Priest, nor any motion made for that purpose in his absence; but if the High Priest be present, and a motion is made and seconded, for removing the Chapter to some more convenient place, (within the limits prescribed in their Warrant,) the High Priest shall forthwith cause notifications to be issued to all the members, informing them of the motion for removal, and of the time and place when the question is to be determined; which notice shall be issued at least ten days previous to the appointed meeting. But if the High Priest (after motion duly made and seconded as aforesaid) should refuse or neglect to cause the notices to be issued as aforesaid, the officer next in rank, who may be present at the next regular meeting following, (upon motion made and seconded for that purpose,) may in like manner issue the said notices.

SECT. 7. All Mark Master Masons' Lodges shall be regulated, in cases of removal, by the same rules as are prescribed in the foregoing section for the removal of Chapters.

SECT. 8. The High Priest, and other Officers, of every Chapter, and the Officers of every Lodge of Mark Master Masons, shall be chosen annually, by ballot.

SECT. 9. The High Priest of every Chapter has it in special charge, as appertaining to his office, duty and dignity, to see that the by-laws of his Chapter, as well as the General Grand Royal Arch Constitution, and the

General Regulations of the Grand Chapter, be duly observed; that all the other officers of his Chapter perform the duties of their respective offices faithfully, and are examples of industry and diligence to their companions; that true and exact records be kept of all the proceedings of the Chapter by the Secretary; that the Treasurer keep and render exact and just accounts of all the moneys belonging to the Chapter; that regular returns be made by the Secretary, annually, to the Grand Chapter, of all admissions of candidates or members; and that the annual dues to the Grand Chapter be regularly and punctually paid. He has the special care and charge of the Warrant of his Chapter. He has the right and authority of calling his Chapter at pleasure, upon any emergency or occurrence which in his judgment may require their meeting; and he is to fill the chair when present. It is likewise his duty, together with his King and Scribe, to attend the meetings of the Grand Chapter (when duly summoned by the Grand Secretary) either in person, or by proxy.

SECT. 10. For the preservation of secrecy and good harmony, and in order that due decorum may be observed while the Chapter is engaged in business, a worthy Royal Arch Mason is to be appointed from time to time for tyling the Chapter. His duty is fixed by custom, and known in all regular Chapters. He may be elected annually, but is to continue in office only during good behaviour, and is to be paid for his services.

SECT. 11. All Lodges of Mark Master Masons are bound to observe the two preceding articles, as far as they can be applied to the government of a *Lodge*.

SECT. 12. No Chapter shall confer the degrees of Mark Master Mason, Past Master, Most Excellent Master, and Royal Arch Mason, upon any brother, for a less sum than twenty dollars. And no Lodge of Mark Master Masons shall advance a brother to that degree, for a less sum than four dollars.

SECT. 13. When either of the officers or members of the General Grand Chapter, or any of the State Grand Chapters, cannot personally attend their respective meetings, they shall severally have the authority to constitute a proxy, which proxy shall have the same right to a seat and vote as his constituent.

ARTICLE IV.

OF CONSTITUTING NEW CHAPTERS.

SECT. 1. [See Order of High Priesthood, from page 122 to 156.]

SECT. 2. At the institution of all Lodges of Mark Master Masons, under this jurisdiction, the same ceremonies as are prescribed in the foregoing section, are to be observed, as far as they will apply to that degree.

SECT. 3. Whenever it shall be inconvenient for the General Grand Officers, or the Grand or Deputy Grand High Priests, respectively, to attend in person, to constitute a new Chapter or Lodge, and install the officers, they shall severally have power and authority to appoint some worthy High Priest, or Past High Priest, to perform the necessary ceremonies.

SECT. 4. The Officers of every Chapter and Lodge under this jurisdiction, before they enter upon the exercise of their respective offices, and also the members of all such Chapters and Lodges, and every candidate, upon his admission into the same, shall take the following obligation, viz.: "I, A. B., do promise and swear, that I will support and maintain the General Grand Royal Arch Constitution."

I hereby certify that the foregoing is a true copy of the General Grand Royal Arch Constitution for the United States of America, as altered, amended, and ratified, at a meeting of the General Grand Chapter, begun and holden at New York, in the State of New York, on the 6th day of June, A. D. 1816.

Witness:

JOHN ABBOT, *G. G. Secretary.*



ZERUBBABEL WEEPING OVER THE UNFINISHED
TEMPLE.

VAST heaps of rubbish rose on Zion's hill,
And told of bygone days, when wrath and ruin drove
Their ploughshare o'er that sacred spot.

Near by,
As if in mockery of long-cherished hopes,
There rose unfinished walls, the craftsman gone,
The trowel rusting on the half-set stone;
And silence reigning o'er the sad'ning scene.
Beside a ruined altar pile, there stood
A man of noble mien and priestly garb,—
He stood and wept,—then lifting up his eyes
To heaven, methought he prayed.

P A R T I I.

THE THREE DEGREES OF KNIGHTHOOD.

KNIGHTS OF THE RED CROSS.

“Whom shall I send, and who will go for us? Then said I, here am I, send me.” Isa. vi. 8.

“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.” Ephes. vi. 14.

ORIGIN OF THIS ORDER.

THIS Degree is intimately connected with the Royal Arch, both in its origin and its character. Its traditional cabala associate it with Darius the Mede, who reigned in Babylon about five hundred years before the Christian era; its ancient designation was “the illustrious order of Knights of the East.”

Two circumstances have combined to associate it with the Encampment degrees.

1st, it is said to have been introduced by the templars, who derived it from the Jews of Palestine, during the crusades.

2d, they gave it the designation, now generally adopted, “Knights of the Red Cross.”

In accordance with the prophecy of Daniel, the decree to rebuild Jerusalem was signed by Cyrus, 70

weeks, or 490 years before the commencement of the Messiah's public ministry. But owing to the subtlety and artifice of the enemies of Israel, this great and glorious undertaking was interrupted before the Temple was completed. As the Royal Arch Degree is connected with the commencement of the second Temple, so is this illustrious Order associated with the recommencement of that glorious undertaking, after its unhappy interruption.

The accession of Darius the son of Hystaspes, the Mede, to the throne of Persia, his remarkable wisdom, the nobleness of his nature, and an early friendship, which had existed between him and Zerubbabel, one of the Princes of Judea; all combined to induce the latter to undertake a long and hazardous journey through the confines of hostile tribes to the Palace at Babylon, in order to induce the King to fulfil a vow, which he had once made, and complete the rebuilding of the Temple at Jerusalem. Circumstances rendered the enterprise of Zerubbabel successful; and to perpetuate the renewal of their friendship, the King established this illustrious Order of Knights of the East, now known as Red Cross Knights, from the badge which distinguished them on their return from the Crusades in the Holy Land.

The assemblies of this order are called Councils. They wear green sashes, decorated with sword and trowel, and trimmed with scarlet. The Presiding officer wears a triple triangle, and green collar with scarlet trimming. The officers of a regular Council are Sovereign Master, Chancellor, Master of Palace, Prelate, Master of Finances, Master of Dispatches, Master of Cavalry, Master of Infantry, Standard Bearer, Sword Bearer, War

der, and Sentinel. None can receive this Degree of Knighthood unless he is a Royal Arch Mason.

KNIGHTS OF THE RED CROSS.

The Sovereign Master is seated upon a throne in the East; the drapery of the throne is green; a green banner is suspended above; a triple triangle and Red Cross appear upon the banner; on the right of the throne are the Chancellor and Prelate; on the left, the Master of the Palace; in front of the throne, on the right, the Master of Finance, and Master of Cavalry; on the left, Master of Dispatches, and Master of Infantry. The Standard Bearer is seated in the West, with the Sword Bearer on his right, and Warder on his left. The Knights arrange themselves on either side of the throne in front.

Prayer at the opening of a Council, Part III. No. 10.

FIRST LESSON.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of the Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons,

the sons of Judah, together, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets; and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sang together by course, in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.—EZRA iii. 8—11.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esarhaddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his

reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue. Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, unto Artaxerxes the king: Thy servants the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king, that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king, that, if this city be builded again, and the walls set up,

by this means thou shalt have no portion on this side the river.

Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

Now when the copy of King Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.—EZRA iv.

SECOND LESSON.

We are informed by Josephus, that Darius, while in private life, made a vow that if he ever came to the

throne he would send back to Jerusalem all the sacred vessels which had been brought to Babylon at the time of the destruction of the Temple. Zerubbabel, having arrived at Babylon, and being received with much favour by the King, who renewed in some measure their former intimacy, determined to seize the first opportunity of reminding him of his early vows. Circumstances at first seemed adverse to his plans; for the King made a request of his friend, which he could not honorably comply with; and it was refused. But the moral courage which was exhibited on this occasion, only served to increase the monarch's admiration of his friend, and he gave him a magnificent banquet, to which his most distinguished nobles were invited. During this memorable feast, it pleased the King to propose certain questions for solution, pledging himself that he, who presented the most judicious answer, should be clothed in purple, and decorated with a silken tiara, and a golden chain about his neck. "Which is the greatest," said he, "the strength of wine, of the King, or of woman?" In reply, one of his distinguished nobles gave it as his opinion, that wine was the strongest; another thought that the King was the strongest; Zerubbabel pronounced women the strongest, "but above all others," said he, "truth beareth the victory." This addition, which he made to the questions, elicited the commendation of Darius, who was pleased to have the reasons given for these several opinions on the morrow.

THIRD LESSON.

On the morrow, the princes and nobles were assembled to hear the discussion, when the following reasons

were presented in defence of the several opinions which had been given ; first, respecting the strength of wine :

“O ye princes and rulers, how exceeding strong is wine ! it causeth all men to err that drink it : it maketh the mind of the king and the beggar to be all one ; of the bondman and the freeman, of the poor man and the rich ; it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt ; it changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brethren, and draw his sword against his best friends. O ye princes and rulers, is not *wine* the strongest, that forceth us to do these things ?”

Then began the second, upon the power of kings, and spake as follows : “It is beyond dispute, O princes and rulers, that God has made man master of all things under the sun ; to command them, to make use of them, and apply them to his service as he pleases : but whereas men have only dominion over other sublunary creatures, kings have an authority even over men themselves, and a right of ruling them by will and pleasure. Now, he that is master of those who are masters of all things else, hath no earthly thing above him.”

Then said Zerubbabel of the power of women, and of truth, “O princes and rulers, the force of *wine* is not to be denied ; neither is that of *kings*, which unites so many men in one common allegiance ; but the supremacy of *women* is yet above all this : for kings are but the gifts of women, and they are also the mothers of those that cultivate our vineyards. Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the

world, and forsaking all other comforts to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force of *truth*. As for all other things they are mortal and transient, but truth alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes of time and fortune. In her judgment is no unrighteousness, and she is the *wisdom, strength, beauty, power, and majesty* of all ages. *Blessed be the God of TRUTH.*"

When Zerubbabel had finished speaking, the princes and rulers cried out, "Great is truth, and mighty above all things." Then said the king to Zerubbabel, "Ask what thou wilt, and I will give it thee, because thou art found the wisest among thy companions."

Then said he to Darius, "O king, remember thy vow which thou hast vowed, to build Jerusalem in the day when thou shouldst come to thy kingdom, and to restore the holy vessels which were taken away out of Jerusalem.

"Thou hast also vowed to build up the Temple which was burned when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the KING OF HEAVEN."

Then Darius the king stood up and embraced him, and gave him passports and letters to his governors and officers, that they should safely convey, both him and those who should go with him, to Jerusalem; and that they should not be delayed or hindered from building the City and Temple, until they should be finished. He

also restored all the holy vessels remaining in his possession, that had been taken from Jerusalem, when the children of Israel were carried away captive to Babylon and restored by Cyrus.

FOURTH LESSON.

But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish: so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you*.

Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families, with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your

sons and your daughters, your wives and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass, from that time forth, that the half of my servants wrought in the the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded: and he that sounded the trumpet was by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.—NEHEMIAH iv. 7—20.

Then the prophets, Haggai, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God hepling them.

At the same time came to them Tatnai, governor on this side of the river, and Shetharboznai, and their com-

panions, and said thus unto them: Who hath commanded you to build this house, and to make up this wall? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

The governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, sent unto Darius the king; they sent a letter unto him, wherein was written thus: Unto Darius the King, all peace.—Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus: Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Ba-

bylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor, and said unto him, Take these vessels, go carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished. Now therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.—EZRA v.

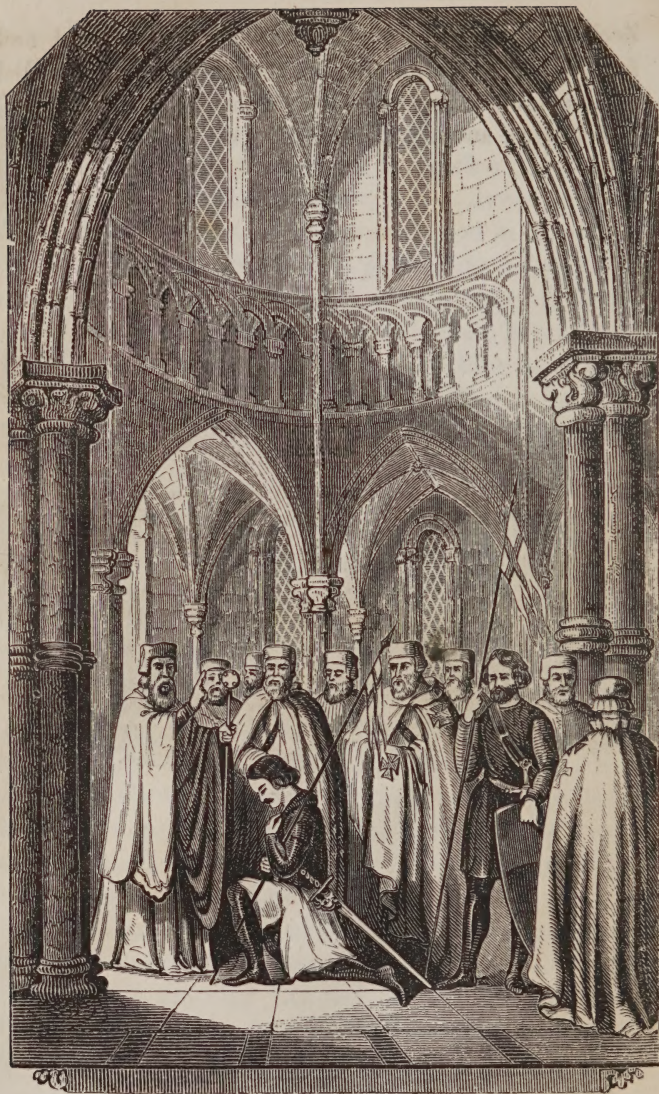
Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits: with three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple

which is at Jerusalem, every one to his place, and place them in the house of God. Now, therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence : let the work of this house of God alone ; let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of these Jews, for the building of this house of God ; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail : That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon ; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree ; let it be done with speed.

Then Tatnai, governor on this side of the river Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and

Zechariah the son of Iddo. And they builded and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.—EZRA vi. 1-15.





KNIGHTS OF THE TEMPLE.

AMONG the many remarkable results of the Crusades, the organization of fraternities who were pledged to defend the poor and helpless, against the oppression of the powerful, and to secure the peaceable enjoyment of the privileges of religion, occupies a prominent place. If the Crusades may be justly termed the greatest political events of the mediæval ages, the institution of the Knights of the Temple and Knights of Malta, may, with equal justice, be considered the greatest events which characterised the Crusades. The Templar needs no eulogist to trumpet his fame. His name, and valour, and chivalry, are written on every great enterprise of the age in which he lived. Princes sought the honour of admission to his order: piety thought it a privilege to contribute towards its maintainance: the Infidel never attacked him in the open field; and when surprised, and outnumbered by a treacherous ambushade,

the Templar fought on until he could no longer wield his sword, and when at last exhausted, he fell from his charger, he fell upon a heap of slain. Nor will the future history of this illustrious order show that because they are no longer warriors in the field of battle, they are less magnanimous in their spirit, and unworthy of a place among the great and noble ones of earth; unless indeed the Templar shall forget the lessons of virtue and wisdom, which have been taught him, and disregard the sacred obligations of his profession.

The order dates its origin from the year when Hugh de Payens became its first Grand Master, in the City of Jerusalem. Its incorporation with Ancient Freemasonry occurred in the time of Philip of France, who leagued with the intolerant Bishop of Rome, ordered a general massacre of the Templars; a few found a sacred asylum from their persecutors in the bosom of the Masonic fraternity.

Since then the Templar has been the friend of civil and religious liberty, and the enemy of tyranny and intolerance. His profession no longer calls him to the protection of the wayworn pilgrim in a hostile land; but it inculcates a generous and magnanimous spirit, and expects from him the practice of those virtues, which should ever adorn a Christian Knight, who, in wielding the weapons of this warfare, must ever temper justice with mercy, and fortitude with clemency.

The Grand Commander is seated upon a throne in the east: above the throne hangs a banner, embellished

with a cross and glory: on either side a sky blue banner, one displaying the emblems of the order; the other, a pascal Lamb, and Maltese cross, with the motto "Voluntas Dei." On the right of the throne, the Generalissimo and Prelate; on the left, the Captain General; in front, and on the right, the Treasurer; on the left, the Recorder: the Senior Warden at the south-west angle of the triangle, and upon the right of the first division; the Junior Warden at the north-west angle of the triangle, and on the left of the third division: the Standard Bearer in the west, the Sword Bearer on his right and the Warder on his left: at the base of the triangle and in front of the Standard Bearer a stall for the Initiate. The Knights are arranged in equal numbers on each side of the throne in front.

DRESS.

A full suit of black. A black velvet SASH, trimmed with silver lace, hanging on the right shoulder and crossing the body to the left side; at the end of the sash is suspended a poinard, or small dirk; on the left hip of the sash is a Maltese cross in the centre of a green rosette; on the right shoulder a black rose and star; on the left breast a star of nine points; in the centre of the star, a cross and serpent of gold, surmounted by a circle on which is engraved, "*In hoc signo vinces.*" Also a Pascal Lamb, with a flag, a cock, and red cross; on the top of the flap of the apron three stars placed in a triangular form, with cross sword in the centre; on the centre of the apron twelve nobbs or

stars placed in a triangle, with scull cross bones in the centre.

OPENING.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—JAMES i. 1-10, 26, 27.

(For Prayer, see Part III., No. 11.)

LESSON FIRST.

FIRST EXHORTATION.

——— I greet thee. * *

Silver and gold have I none: but such as I have give
I thee. * * * * *

Hearken to a lesson to cheer thee on thy way, and assure thee of success.

And Abraham rose up early in the morning, and took bread and a bottle of water and gave it unto Hagar, (putting it on her shoulder,) and the child, and sent her away, and she departed and wandered in the wilderness, and the water was spent in the bottle and she cast the child under one of the shrubs; and the angel of God called to Hagar out of heaven, saying arise, lift up the lad and hold him in thine hand: for I will make him a great nation: and God opened her eyes, and she saw a well of water.

By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles; for he looked for a city which hath foundations, whose builder and maker is God.

Be ye therefore followers of God as dear children, rejoicing in the Lord always; and again I say rejoice.

Farewell—God speed thee.

SECOND EXHORTATION.

——— I greet thee. * * * *

If a brother or sister be naked and destitute of daily food, and one of you say, Depart in peace, be ye warmed and filled, and ye give them not of those things which are needful for the body, what doth it profit?

To do good and to communicate, forget not, for with such sacrifices God is well pleased.

Beware lest any man spoil you through philosophy

and vain deceit, after the traditions of men; after the rudiments of the world, and not after Christ: For in him dwelleth all the fullness of the Godhead bodily.

Farewell—God speed thee.

THIRD EXHORTATION.

——— I greet thee. * * * *

He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me. Come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light. Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

Farewell—God speed thee.

SECOND LESSON.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.—And from that time he sought opportunity to betray him.

Now the first day of the feast of unleavened bread the disciples came unto Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.—MATTHEW xxvi. 14–26.

THIRD LESSON.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful even unto death: tarry ye here, and watch with me. And he went a little farther, and he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples and findeth them asleep, and saith

unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again, the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hand of sinners. Rise, let us be going: behold he is at hand that doth betray me.

And while he yet spake, lo! Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master, and kissed him,—MATTHEW xxvi. 36-50.

FOURTH LESSON.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross.

And when they were come unto a place called Golgotha, that is to say, A place of a skull; they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

FIFTH LESSON.

Although it is appointed unto all men once to die, yet the Scriptures inform us, the Saviour of the world

arose from the dead and ascended up into heaven, there for ever he is seated on the throne of majesty on high : and they also assure us, that all who have received him for their righteousness, and put their trust in him, shall rise to life everlasting.

In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary, to see the sepulchre. And behold there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow : and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, "Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here ; for he is risen, as he said. Come, see the place where the Lord lay : and go quickly, and tell his disciples that he is risen from the dead ; and behold he goeth before you into Galilee ; there shall ye see him : lo, I have told you." And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

And he led them out as far as to Bethany ; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.

SIXTH LESSON.

And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; inso-much as that field is called in their proper tongue, Acel-dama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus and Matthias. And they prayed and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.—Acts i. 15–27.

KNIGHTS OF MALTA.



DURING the ceremonies of initiation to this Degree, the following portions of Scripture are rehearsed :

FIRST LESSON.

And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness : for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his

hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm.—ACTS xxviii, 1—6.

SECOND LESSON.

And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH, THE KING OF THE JEWS.—ST. JOHN xix. 19.

THIRD LESSON.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, “we have seen the Lord.” But he said unto them, “except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side I will not believe.”

And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, “my Lord and my God.”—ST. JOHN xx. 24—28.

AN ADDRESS TO A NEW CREATED SIR KNIGHT TEMPLAR.

SIR KNIGHT,—Having passed through the several degrees and honorary distinctions of our ancient and honourable institution—in your admission to the tessellated masonic ground floor—your ascent into the middle chamber—your entrance to the unfinished sanctum sanctorum—your regularly passing the several gates of the temple—induction to the oriental chair, witnessing the completion and dedication of that superb model of excellence, the Temple, which has immortalized the names of our ancient Grand Masters, and the justly celebrated craftsmen:—having wrought in the ruins of the first Temple, and from its sacred Royal Arch brought to light incalculable treasures and advantages to the craft:—having duly studied into the way and manner of their concealment; also having been engaged in the hazardous enterprise of traversing an enemy's dominions, and there convincing a foreign prince that truth is great and will prevail; therefore, you are now admitted to a participation in those labours which are to effect the erection of a Temple more glorious than the first, even that beauteous Temple of holiness and innocence, whose pillars are Charity, Mercy and Justice, the foundation of which is in the breast of every one who has tasted that the Lord is gracious: to whom you come as unto a living stone, disallowed indeed of men, but chosen of God and precious.

And now, Sir Knight, we bid you welcome to all these rights and privileges, even to that disinterested

friendship and unbounded hospitality which ever has, and we hope and trust ever will continue to adorn, distinguish and characterize this noble order.

It will henceforth become your duty and should be your desire to assist, protect and befriend the weary way-worn traveller who finds the heights of fortune inaccessible, and the thorny paths of life broken, adverse and forlorn—to succour, defend, and protect the innocent, the distressed, and the helpless, ever standing forth as a champion to espouse the cause of the Christian Religion.

You are to inculcate, enforce, and practice virtue; and amidst all the temptations which surround you, never be drawn aside from the path of duty, or forgetful of those due guards and passwords which are necessary to be had in perpetual remembrance; and while one hand is wielding the sword for your Companion in danger, let the other grasp the mystic Trowel, and widely diffuse the genuine cement of Brotherly Love and Friendship.

Should calumny assail the character of a Brother Sir Knight, recollect that you are to step forth and vindicate his good name, and assist him on all necessary occasions. Should assailants ever attempt your honor, interest or happiness, remember, also, at the same time, you have the council and support of your brethren, whose mystic swords combining the virtues of Faith, Hope and Charity, with Justice, Fortitude and Mercy, will leap from their scabbards in defence of your just rights and ensure you a glorious triumph over all your enemies.

On this occasion permit me, Sir Knight, to remind

you of our mutual engagements, our reciprocal ties; whatever may be your situation or rank in life, you will find those in similar stations, who have dignified themselves and been useful to mankind. You are therefore called upon to discharge all your duties with fidelity and patience, whether in the field, in the Senate, on the Bench, at the Bar, or at the Holy Altar. Whether you are placed upon the highest pinnacle of worldly grandeur, or glide more securely in the humble vale of obscurity, unnoticed, save by a few; it matters not, for a few rolling suns will close the scene, when nought but holiness will serve as a sure password to gain admission into that REST prepared from the foundation of the world.

If you see a brother bending under the cross of adversity and disappointment, look not idly on, neither pass by on the other side, but fly to his relief. If he be deceived, tell him the Truth; if he be calumniated, vindicate his cause; for, although in some instances, he may have erred, still recollect that indiscretion in him should never destroy humanity in you.

Finally, Sir Knights, as *memento mori* is deeply engraved on all sublunary enjoyments, let us ever be found in the habiliments of righteousness, traversing the straight path of rectitude, virtue, and true holiness, so that having discharged our duty here below, performed the pilgrimage of life, burst the bands of mortality, passed over the Jordan of death, and safely landed on the broad shore of eternity, there, in the presence of myriads of attending angels, we may be greeted as brethren, and received into the extended arms of the

Blessed Emanuel, and forever made to participate in his Heavenly Kingdom.

AN EXHORTATION AT CLOSING AN ENCAMPMENT.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.—EPHESIANS vi. 10—17.

CEREMONIES AND CHARGES

UPON THE INSTALLATION OF AN ENCAMPMENT OF KNIGHTS
TEMPLARS, AND THE APPENDANT ORDERS.

THE Sir Knights assemble in the hall where the ceremonies are to be performed, and open an encampment. The lines are then formed by the Grand Marshal, when they advance to the hall, where they will halt and open to the right and left, and face inward, while the Grand (or Installing) officers, and others in succession, pass in. After taking their several posts, they salute the audience by presenting arms. The Grand Marshal then orders,—“return arms—recover—be at ease.” The jewels are then collected and placed on the altar. An Ode or Anthem is performed, succeeded by Prayer, a Sermon, and an Ode.

The Grand Marshal then rises and says: “Most Eminent Grand Commander,—A constitutional number of Knights Templars, duly instructed in the sublime mysteries of our Order, and desirous of promoting the honour of the same by aiding the cause of humanity, knowledge, and virtue, have applied for a Warrant or Charter to constitute them a regular Encampment of Knights Templars and the appendant orders: The prayer of their petition having been granted, they are now assembled for the purpose of being legally constituted, and of having their officers installed in due and ancient form.”

The Grand Master then directs the Grand Recorder to read the Charter or Warrant, which being done, he asks the members if they still approve of the officers named in the warrant; if they assent, the Grand Master rises and declares, "By virtue of the high power and authority in me vested, I do now form you, my worthy brother Knights, into a just and regular Encampment of Knights Templars, and Knights of Malta, or the Order of St. John of Jerusalem, and authorize you to perform all such things as may appertain to the same; conforming in all your doings to the laws and constitution of the Grand Encampment under whose authority you act, and to the constitution and edicts of the General Grand Encampment of the United States. And may the God of your fathers be with you, guide and direct you in all your undertakings."

The jewels having been collected on the Knights' first entrance, and deposited on the altar or table in front of the Grand Master, are now uncovered during solemn music; the Prelate then rises and says,—“From time immemorial, it has been customary for the Masonic fraternity to dedicate the different departments of our institution to different patrons. We dedicate our Lodges to Sts. John the Baptist, and the Evangelist; our Chapters to Zerubbabel, and our Encampments to St. John the Almoner. We do this, not in that superstitious sense in which the heathen employ the term when they set apart their temples for the worship of their imaginary deities, nor in that high and solemn sense in which Christians dedicate their churches to the great Jehovah; but we do it simply to testify our respect and esteem for the character of those who have been so eminently bene-

ficial to our institution, and that their examples may stimulate us to imitate their exalted virtue.

“To our most eminent and worthy Patron, St. John the Almoner, I do now solemnly dedicate this Encampment; and may the God of all grace abundantly bless you in your laudable undertaking, and may each one of its members so redeem his time that he may finally receive the joyful invitation, “Enter thou into the joy of thy Lord.” “Glory to God in the highest, and on earth peace, good-will towards men.” (Response.) “As it was in the beginning, is now, and ever shall be, world without end. Amen.”

The Grand Commander elect is then presented to the Grand Master by the Marshal, who says, “Most Worshipful, I have the honour to present you the Most Eminent Sir ———, who has been appointed to the office of first Grand Commander of this Encampment. I find him well skilled in our sublime mysteries, and observant of the noble precepts of our forefathers, and have, therefore, no doubt but he will discharge the important duties of his office with fidelity.”

The Grand Master then asks, “Most Eminent, are you ready to subscribe to the oath of office?” On his answering in the affirmative the Grand Master draws his sword, and holding it horizontally, the edge towards the Grand Commander elect, who places his left hand on the same, and his right hand on his left breast, and repeats as follows: “I, A. B., do solemnly promise, upon the honour of a Knight Templar, that I will, to the best of my knowledge and ability, faithfully discharge the various duties incumbent upon the office to which I have been appointed; that I will support and maintain the by-laws

of this Encampment and the laws and constitution of the Grand Encampment, under whose immediate authority I act; also the constitution and edicts of the General Grand Encampment of the United States of America."

The Grand Master then observes: "M. E. Sir ———, I enter upon the discharge of my duty on this interesting occasion, with great pleasure. In installing you as the first officer of an institution which is founded on the holy religion of Jesus Christ, I am satisfied that I am promoting the interest of the Order generally, but more particularly in this part of our country. Having accepted this honourable and responsible office, you will endeavour to discharge your duty in such a manner as to convince the world that those calumnies which have been repeatedly cast upon our institution, by the enemies of our Order, are false and unfounded.

I shall now propose certain questions to you relative to the duties of your office, to which I must request an unequivocal answer.

1. Do you solemnly promise, upon the honour of a Knight Templar, that you will exert your best endeavours to correct the errors, purify the morals, and promote the true happiness of those of your brother Knights who have attained this magnanimous order?

2. That you will not confer the orders on any person who has not shown a charitable and humane disposition, nor upon any one who is an enemy to the Christian religion; but only upon such as you have reason to believe will cheerfully conform to all our laws and precepts?

3. That you will endeavour to promote the general good of the order on all proper occasions, be ever ready

to give and receive instruction, especially from the State and General Grand Officers?

4. That, to the utmost of your power, you will preserve the solemnities of our ceremonies and conduct yourself in open Encampment with the most profound respect and reverence, as an example to your brother Knights?

5. That you will not acknowledge or have intercourse with any Encampment which does not work under a constitutional charter or warrant?

6. That you will not permit any person to visit your Encampment who has not been knighted in an Encampment legally constituted, without his first being formally healed?

7. That you will bind your successor in office to the observance of these rules, to which you have now assented?

Do you submit to all these things and promise to observe and practice them faithfully?

Let us kneel and address the throne of grace. Prayer by the Prelate.

INSTALLATION CHARGE TO THE MOST EMINENT GRAND COMMANDER.

MOST EMINENT,—I now invest you with the badge of your office, which is a cross surmounted by rays of light. It is to remind you that humility, love, and pure benevolence, are refulgent rays that emanate from the pure and undefiled religion of the blest Emanuel, and which should ever characterize the members of this order; it is not only to remind you of the respect and obedience

you have a right to expect from your brother Knights, but also those important duties which you owe to them and the order.

I now declare you duly installed Grand Commander of —— Encampment, not doubting your determination to support, to the utmost of your ability and influence, the honour and reputation of this magnanimous order; and I am persuaded as it will be for your interest, that you will govern this Encampment with such wisdom and regularity as will convince the Sir Knights that their confidence and partiality has not been misplaced.

I now present you with a Charter, under which you will be authorized to Work: you will consider it a sacred deposit, and never permit it to be used for any other purpose than those which are expressed in it. The Holy Bible, the great Luminary in every degree of Masonry, together with the Cross Swords, I now confide to your care. In the former part of this sacred volume we are taught to believe in the existence of the eternal Jehovah, the Creator of all things, the Governor of the universe and the Judge of all: that man is a moral and accountable being; that he at first was created upright, but fell by transgression, and became justly exposed to eternal punishment. In the latter part we are taught, that when there was no eye to pity nor created arm to save, Infinite Benevolence devised a plan whereby God could be just, and the justifier of him that believeth in the Lord Jesus Christ: that the great Messiah came into this rebellious world, took upon himself the character of a servant, fulfilled the law, suffered an ignominious death upon the cross: that he rose from

the dead, ascended into heaven, and is now seated on the right hand of God the Father, making intercession for his people: that he has opened a door whereby all who will may enter into life eternal.

By the cross swords we are reminded of the armor we should put on when we are called upon to wrestle against principalities and powers, against spiritual wickedness in high places, being assured that by the sword of the Spirit, which is the word of God, we shall come off conquerors and more than conquerors through him that loved us.

The Constitution of the General Grand Encampment of the United States, and of the Grand Encampment under whose immediate authority you act, together with the By-Laws of ——— Encampment, are committed to your care. It will be necessary frequently to consult them, and take special care that none of the latter militate against the former. And now M. E. permit me to place you in the chair of your Command, emblematic of that which was formerly filled by a succession of heroes of whom the world was not worthy: and may their bright example, whose matchless deeds are recorded on the historic page, animate you to the faithful discharge of every duty.

The Grand Master then proclaims,—“Sir Knights, behold your Grand Commander.” The Knights rise, draw swords, and present arms: while in this position, the M. W. says:

“Recollect, Sir Knights, that the future welfare and prosperity of your Encampment will depend as much on your obedience, attention, and assistance, as

upon the wisdom, assiduity, and exertion of your Grand Commander."

The Sir Knights recover arms, return arms, and are seated. The M. W. then continues:

"Your duty henceforth, M. E., will be to direct the ceremonies of the Encampment with wisdom and impartiality, to confer the orders on those who on application shall be found worthy; to preserve the Laws and Constitution of the order from innovation and violation; to dispense justice, reward merit, encourage truth, suppress profanity at all times, and dispense the sublime principles of universal benevolence. You will distribute alms to poor and weary pilgrims travelling from afar; feed the hungry, clothe the naked, and bind up the wounds of the afflicted. In a word, you will inculcate and practice the duties of Charity and hospitality, and govern your Commandery with justice and moderation."

The Grand Master then directs all the officers of the new Encampment, except the Grand Commander, to rise and prepare to take the oath of office, similar to the one taken by the G. C.

The officers elect rise, and every third Knight from the right draws and drops his sword to the right, in a horizontal position; the Knights (except those who hold the swords), lay their left hand on the swords before them, and the right upon their left breast.

The M. W. then administers the obligation as follow: "You and each of you promise and agree, upon the honor of a Knight Templar," &c., &c., as before.

The Grand Marshal then presents the Generalissimo.

CHARGE TO THE GENERALISSIMO.

SIR,—You having been appointed to the office of Generalissimo of this Encampment, I now invest you with the badge of your office, which is a Square surmounted by a Paschal Lamb. When beholding the lamb, let it stimulate you to have, at all times, a watchful eye over your own conduct, and an earnest solicitude for the prosperity of the kingdom of the blest Emanuel, the spotless Lamb of God, who was slain from the foundation of the world.

The *square* is to remind you that the institution of Freemasonry and the orders of Knighthood were formerly governed by the same Grand Masters, and that the same principles of brotherly love and friendship should for ever govern the members of both orders. Your station, Sir Knight, is on the right of your Commander; your duty is to receive and communicate all orders, signs, and petitions, to assist your Commander in his various duties, and in his absence to preside in the Encampment.

The exercise of all your talents and zeal will be necessary in the discharge of your varied duties. I charge you therefore to be faithful to the Sir Knights with whom you are associated; put them often in remembrance of those things which tend to their everlasting peace: finally, “preach to them the word: be instant in season and out of season: reprove, rebuke, exhort, with all long-suffering and doctrine:” ever remembering the promise, “Be thou faithful unto death, and I will give thee a crown of life.”

CHARGE TO THE CAPTAIN-GENERAL.

SIR,—You are appointed to the important office of Captain-General of this Encampment. I now invest you with the badge of your office, which is a *level* surmounted by a *cock*. As the undaunted courage and valour of the cock stimulates him to conquer his competitor or yield himself a victim to the contest, so should you be stimulated to the discharge of every duty. You should have on “the breastplate of righteousness,” so that with patience and meekness you may ever travel on the *level* of humility, and be so supplied with divine grace as to prevent you from selling your God or denying your Master.

Your station is on the left of your Commander. Your duty, among many other things, is to see that the proper officers make all due preparation from the various meetings of the Encampment, that the council chamber and asylum are in suitable array for the introduction of candidates and the despatch of business. You are also to receive and communicate all orders issued by the G. C. through the officers of the line. You are to assist in Council, and, in the absence of your Commander and Generalissimo, you are to govern the Encampment. The distressed widow, the helpless orphan, and the innocent of the weaker sex, you are ever to assist and protect. But, above all, you are to stand forth, having your loins girt about with truth, in the defence of the Christian religion from all its enemies. And now I exhort you, that with fidelity you perform every duty:—“and whatsoever ye do, do heartily as to the Lord, and

not unto men : continue in prayer, and watch in the same with thanksgiving ;” ever bearing in mind the promise, “ Be not weary in well doing, for in due time you shall reap, if ye faint not.”

CHARGE TO THE MOST EXCELLENT PRELATE.

SIR,—You are appointed Prelate of this Encampment. I now have the pleasure of investing you with this triple triangle, which is the badge of your office, and a beautiful emblem of the Eternal Jehovah. Your station is on the right of the Generalissimo ; your duty is at the altar, to offer up prayers and oblations to the Deity. The duties of your office are very interesting, and highly important, and will require your early and punctual attendance, at every meeting. Your jewel is to remind you of the importance of the trust reposed in you ; and may He, who is able abundantly to furnish you for every good work, preserve you from falling into error, improve, strengthen, establish, and perfect you, and finally greet you with “ Well done, good and faithful servant, enter thou into the joy of thy Lord.”

CHARGE TO THE SENIOR WARDEN.

SIR,—You are appointed Senior Warden of this Encampment. I now invest you with the badge of your office, which is a Hollow Square and Sword of Justice. Let the sword of justice be ever drawn to guard the constitution of the order. Your station is at the southwest angle

of the triangle, and upon the right of the first division. You will attend the Pilgrim Warrior travelling from afar, comfort and support the Pilgrim Penitent, and recommend them, after due trial, to the favour and protection of the Grand Commander. You will be assiduous in teaching your division their duties and exercises. You will, on all occasions, form the avenues for the approach and departure of your commander; and prepare the lines for inspection and review. Let it be your constant care that the Warrior be not deterred from duty, nor the Penitent molested on his journey. Finally, "let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven."

CHARGE TO THE JUNIOR WARDEN.

SIR,—You are appointed Junior Warden of this Encampment. I now invest you with the badge of your office, which is an Eagle and Flaming Sword. It is to remind you to perform your various duties with justice and valour, having an eagle eye on the prosperity of the order. Your station is at the northwest angle of the triangle, and on the left of the third division. Your duty is to attend weary pilgrims, travelling from afar, conduct them on their journey, plead their cause, and, by permission of the Grand Commander, introduce them into the Asylum. You will be careful that, in addition to the sandals, staff, and scrip, their whole preparation and deportment be such as shall cause them to be recognized as children of humility. Teach them that "*Magna est veritas et prævalebit*" is the motto of one of our orders, and although, in the course of their pilgrimage,

they will often find the heights of fortune inaccessible, and the thorny path of life crooked, adverse and forlorn; yet, by faith and humility, courage, constancy, and perseverance in the great duties set before them in the Gospel, they may gain admission into the Asylum above; there to enjoy the honor and rewards that await the valiant soldiers of the Lord Jesus Christ. Finally, be perfect, always abounding in the works of the Lord; that you may be a shining light in the world. A city that is set on a hill cannot be hid.

CHARGE TO THE TREASURER.

SIR,—You are appointed Treasurer of this Encampment.—I now invest you with the badge of your office. Your station is on the right of the G. Commander, in front. The qualities which should recommend a Treasurer are accuracy and fidelity: accuracy in keeping a fair and minute account of all receipts and disbursements; fidelity in carefully preserving all the property and funds of the Encampment, that may be placed in his hands, and rendering a just account of the same whenever he is called upon for that purpose. I presume that your respect and attachment to the Encampment, and your earnest solicitude for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

CHARGE TO THE RECORDER.

SIR,—You are appointed Recorder of this Encampment.—I now invest you with the badge of your office. Your station is on the left of the G. Commander, in

front. The qualities which should recommend a Recorder are promptitude in issuing the notifications and orders of his superior officers; punctuality in attending the meetings of the Encampment; correctness in recording their proceedings; judgment in discriminating between what is proper and what is improper to be committed to writing; integrity in accounting for all moneys that may pass through his hands, and fidelity in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Encampment and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Asylum of saints and angels, and find your name recorded in the Lamb's Book of Life.

CHARGE TO THE STANDARD BEARER.

SIR,—You are appointed Standard Bearer of this Encampment. I now invest you with the badge of your office, which is a Plumb surmounted by a Banner. Your station is in the West, and in the centre of the second division. Your duty is to display, support and protect the Standard of the order, which I now with pleasure confide to your valour. You will remember that it is our rallying point in time of danger; and when unfurled in a just and virtuous cause, you will never relinquish it to an enemy but with your life. Let, therefore, your conduct be such as all the virtuous will delight to imi-

tate; let the refulgent rays which ever emanate from pure benevolence and humility, diffuse their lustre on all around, that it may encourage and animate all true and courteous Knights, and, at the same time, confound and dismay all their enemies.

CHARGE TO THE SWORD BEARER.

SIR,—You are appointed Sword Bearer of this Encampment.—I now invest you with the badge of your office, which is a Triangle and Cross Swords. Your station is on the right of the Standard Bearer, and on the right of the second division when formed in line. Your duty is to watch all orders and signals from the Grand Commander, and see that they are promptly obeyed. You are also to assist in the protection of the banners of the order, with a heart lively devoted to the principles of Faith, Hope and Charity: with the mystic sword that is endowed with justice and fortitude, and tempered by mercy, in your hand, you may cast your eyes upon the Standard and remember that “*In hoc signo vincis*” is an expressive motto of our order, and consoling to the heart of every believer.

CHARGE TO THE WARDER.

SIR,—You are appointed Warder of this Encampment.—I now invest you with the badge of your office which is a square plate with a Trumpet and Cross Swords engraved thereon. Your station is upon the left of the Standard Bearer, and upon the left of the second division when formed in line. Your duty is to announce

the approach and departure of the Grand Commander, to post the sentinels, and see that the Asylum is duly guarded. You will, also, report all petitions from visitors and strangers, and communicate the orders of your superior officers: and I charge you to be punctual in your attendance at our meetings and indefatigable in the discharge of your important duties; for though yours is among the last officers in the Encampment, it is by no means the least in importance.

CHARGE TO THE THREE GUARDS.

SIR KNIGHTS,—You are appointed Captains of the Guards. I now invest you with your badge of office, which is a square plate with a Battle Axe engraved thereon. Your post is that of honor as well as danger. You will therefore be vigilant, and challenge with spirit, examine with caution, admonish with candour, relieve cheerfully, protect with fidelity, and fight valiantly.

CHARGE TO THE ENCAMPMENT.

SIR KNIGHTS,—To manage and conduct the concerns of an Encampment of Knights Templars with that promptitude, integrity and skill which the Institution demands, will require the exercise of all the talents and perseverance of its officers and members. Are any of you solicitous that your equals and inferiors should conduct towards you with deference and respect? you will be sure to let no opportunity pass without furnishing them with an example in your own conduct towards your superiors. The officers will recollect that those moral

and religious duties and precepts which they from time to time so forcibly impress upon the minds of others should by no means be neglected by themselves; as the most effectual way to ensure success is to let precept and example go hand in hand.

I would therefore exhort one and all of you to look well to the EAST, to the WEST, to the NORTH and to the SOUTH, and see that the *entering avenues* are strictly guarded, and that you suffer no one to pass the threshold of your ASYLUM but the worthy *Children of Humility*; and at the same time, that you suffer no one to walk among you disorderly, without admonition or reproof. While such is the conduct of the officers and members, you may rest assured that this valiant magnanimous order will forever flourish like the *green bay tree*. And now, my worthy Sir Knights, I would address you in the language of David to his beloved city, "Peace be within thy walls and prosperity within thy palaces." For my Brethren and Companions' sakes, I will now say, *Peace be within thee*.

The Grand Marshal then proclaims the new Encampment in the following manner, viz:

"In the name of the Most Eminent Grand Encampment of the State of ———, I proclaim this new Encampment, by the name of ———, to be legally constituted, consecrated, and the officers duly installed."

The lines are then formed, and return in the same order to the hall from whence they started where the business of the Encampment is resumed. After the necessary business is finished, the Encampment is closed in due and ancient form.

CONSTITUTION
OF THE
GENERAL GRAND ENCAMPMENT
OF KNIGHTS TEMPLARS AND APPENDANT ORDERS FOR THE
UNITED STATES OF AMERICA

As Amended in 1844.

ARTICLE I.

SEC. 1. The General Grand Encampment of Knights Templars, and the Appendant Orders, for the United States of America, consists of a General Grand Master, Deputy General Grand Master, General Grand Generalissimo, General Grand Captain General, General Grand Prelate, General Grand Senior Warden, General Grand Junior Warden, General Grand Recorder, General Grand Treasurer, General Grand Standard Bearer, General Grand Sword Bearer, General Grand Warder, all Past General Grand Masters, Deputy General Grand Masters, General Grand Generalissimos, and General Grand Captain Generals of this General Grand Encampment; the Grand Masters, Deputy Grand Masters, Grand Generalissimos, and Grand Captain Generals of all such State Grand Encampments as may be instituted or holden by virtue of this Constitution, and the said enumerated

officers, or their proxies, shall be the only members and voters in the said General Grand Encampment.

Provided, That the Encampments, holding Charters from this General Grand Encampment, in the several States, wherein there are no Grand Encampments, may be represented in this General Grand Encampment, and the officers of such Encampments collectively, shall have a right to one vote, but not a right to appear by proxy. Nor shall a Past Grand Master have the right to appear by proxy. *And provided further*, That no person shall be constituted a proxy unless at the same time he shall be a member of some Grand or subordinate Encampment.

SEC. 2. The time of meeting of the General Grand Encampment shall be on the 2d Tuesday of September triennially, for the choice of officers and other business, at such place as may be from time to time appointed.

SEC. 3. A special meeting of the General Grand Encampment shall be called whenever any two of the first four General Grand Officers may deem it necessary; and also whenever it may be required by a majority of the Grand Encampments of the States aforesaid; provided that such requisition be made known, in writing, by the said Encampments respectively, to either of the before-mentioned General Grand Officers.

SEC. 4. The General Grand Master, Deputy General Grand Master, General Grand Generalissimo, and General Grand Captain General, are severally hereby authorized and empowered to visit and preside in any and every assembly of Knights of the Red Cross, Knights Templars, and of Malta, throughout the jurisdiction of

the General Grand Encampment, and to give such instructions and directions as the good of the Institution may require; always adhering to the ancient landmarks.

SEC. 5. In all cases of the absence of any officer from any assembly instituted or holden by virtue of this Constitution, the officer next in rank shall succeed his superior; unless through courtesy such officer shall decline in favour of a Past Superior Officer present. And in case of the absence of all the officers, the members present, according to seniority and abilities, shall fill the several offices.

SEC. 6. In every assembly of Knights, all questions (except upon the admission of members or candidates) shall be determined by a majority of votes; the presiding officer for the time being, shall be entitled to a vote, if a member; and in case the votes should be equally divided, he shall also give the casting vote.

SEC. 7. In case any casualty shall at any time, prevent the triennial election of officers, the several General Grand officers shall hold their respective offices until successors be duly elected and qualified.

SEC. 8. No person shall hereafter be eligible to any office in the General or any State Grand Encampment, unless he shall at the time be a member of some subordinate Encampment.

SEC. 9. The General Grand Master, Deputy General Grand Master, General Grand Generallissimo, and General Grand Captain General, shall severally have power and authority to institute new Councils of Knights of the Red Cross, and Encampments of Knights Templars and of Malta, in any State or Territory wherein there is not a Grand Encampment regularly established.

Provided, That no Dispensation shall be in force beyond the time of the next triennial meeting of the General Grand Encampment, except the same, for cause shown, shall be renewed.

And provided further, That no Encampment shall be established in any State or Territory, where there is an Encampment, without the approbation or consent of the nearest Encampment to the applicants having been first obtained.

SEC. 10. The fees for instituting a new Council and Encampment, shall be ninety dollars, exclusive of such compensation for executing the Letters of Dispensation, or Charter, as may be deemed reasonable.

SEC. 11. It shall be the duty of either of the General Grand officers, who may hereafter create new Encampments, to notify the General Grand Recorder of the same, so soon thereafter as possible; and also to transmit the fees for the same to the General Grand Treasurer within thirty days thereafter.

SEC. 12. For every Knight Templar hereafter created in any Encampment holden by Dispensation from either of the General Grand Officers, and whilst under the immediate jurisdiction of the General Grand Encampment, such Encampment shall pay the sum of two dollars into the General Grand Treasury.

ARTICLE II.

OF STATE GRAND ENCAMPMENTS.

SEC. 1. Whenever there shall be three or more Encampments instituted, or holden under this Constitution in any one State, a Grand Encampment may be formed in such State, after obtaining the approbation and consent of the General Grand Master, the Deputy General Grand Master, or the General Grand Encampment.

SEC. 2. The State Grand Encampments shall severally consist of a Grand Master, Deputy Grand Master, Grand Generallissimo, Grand Captain General, Grand Prelate, Grand Senior Warden, Grand Junior Warden, Grand Recorder, Grand Treasurer, Grand Standard Bearer, Grand Sword Bearer, Grand Warder, all Past Grand Masters, Deputy Grand Masters, Grand Generallissimos, and Grand Captain Generals, of any State Grand Encampment, wheresoever they may reside; the Grand Commanders, Generallissimos, and Captain Generals, for the time being of the Encampments over which they shall respectively preside; and all Past Grand Commanders of such Encampments, so long as they shall continue in active existence, and their said enumerated officers, or their proxies, shall be the only members and voters of the said State Grand Encampments respectively.

SEC. 3. The State Grand Encampments shall be holden at least once in every year, at such times and places as they shall respectively direct, and the Grand or Deputy Grand Masters respectively, may call spe-

cial meetings when they deem the same necessary. Their officers shall be chosen annually by ballot.

SEC. 4. The several State Grand Encampments, subject to the provisions of this Constitution shall have the sole government and superintendence of the several Councils of Knights of the Red Cross, Knights Templars and Knights of Malta, within their respective jurisdictions; to assign their limits, and settle controversies that may happen between them; and shall have power, under their respective Seals, and the signs manual of their respective principal Grand Officers, attested by their respective Grand Secretaries, to constitute new Councils and Encampments of the above-mentioned Orders, within their respective jurisdictions.

SEC. 5. The Grand and Deputy Grand Masters, severally, shall have the power and authority, during the recess of the Grand Encampment of which they are officers, to grant Letters of Dispensation under their respective hands, and private seals, to a competent number of petitioners, residing within their respective jurisdictions, (possessing the Constitutional qualifications,) empowering them to form and open a Council and Encampment, for a certain specified term of time, not extending beyond the next meeting of the Grand Encampment. And in all cases of such Dispensations the officer granting the same shall make report thereof at the next meeting of the Grand Encampment, which may either continue or recall the same, or may grant the petitioners a Charter.

SEC. 6. The several State Grand Encampments shall possess authority, upon the institution of new Councils

or Encampments within their respective jurisdictions, to require the payment of such fees as they may deem expedient, which fees shall be advanced and paid before a Charter or Letters of Dispensation shall be issued.

SEC. 7. The State Grand Encampments shall severally have power to require from the several Councils and Encampments, within their respective jurisdictions, such reasonable proportion of sums received by them for conferring the degrees and such certain annual sums from their respective members, as may be necessary for supporting the Grand Encampment with propriety and respectability; which said dues shall be made good and paid over by the Councils and Encampments respectively at such times as the said Grand Encampment may direct.

SEC. 8. No charter shall be issued for constituting an Encampment of Knights Templars and the appendant Orders, except upon the petition of nine Knights of those Orders; and a recommendation of the Encampment in the same State nearest the place where the new Encampment is to be established.

SEC. 9. The Grand Recorders shall severally make an annual communication to each other, and also to the General Grand Recorder, containing a list of Grand Officers, and all such other matters as may be deemed useful for the mutual information of the several Grand Encampments. And the said State Grand Recorders shall also regularly transmit to the General Grand Recorder, a copy of all their By-Laws and Regulations.

SEC. 10. The jurisdiction of the several State Grand

Encampments shall not extend beyond the limits of the State in which they shall respectively be holden ; excepting any case wherein, before the formation of this Constitution, a Grand Encampment had been formed by an united representation of the Encampments in two adjoining States.

ARTICLE III.

OF SUBORDINATE COUNCILS AND ENCAMPMENTS.

SEC. 1. All regular assemblies of Knights of the Red Cross are called Councils ; and all regular assemblies of Knights Templars and Knights of Malta are called Encampments. Every Council and Encampment ought to assemble at least quarterly, for business and improvement. Every Encampment shall consist of a Grand Commander, Generalissimo, Captain General, Prelate, Senior Warden, Junior Warden, Recorder, Treasurer, Standard Bearer, Sword Bearer, Warder, and as many members as may be found convenient.

SEC. 2. No Encampment shall confer the orders of Knighthood for a less sum than twenty dollars, nor upon any one who shall not have regularly received the several degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason. The rule of succession in conferring the orders of Knighthood shall be as follows, viz : Knight of the Red Cross, Knight Templar, Knight of Malta. *Provided*, That the Encampment

within the jurisdiction of this General Grand Encampment may confer the orders of Knighthood upon regularly ordained officiating clergymen without fee.

SEC. 3. Every Council and Encampment shall have a Charter from the Grand Encampment of the State in which they may respectively be holden, or a Dispensation from one of the first four Grand Officers. And no Council or Encampment that may hereafter be formed or opened shall be deemed legal without such Charter or Dispensation; and communication is hereby interdicted and forbidden between any Council or Encampment under this jurisdiction, or any member of either of them, and any Council, Encampment, or Assembly that may be so formed, opened, or holden without such Charter or Dispensation, or any or either of their members, or any person introduced into such illegal assembly.

SEC. 4. The Grand Commander of every Encampment and Council has it in special charge to see that the By-Laws of his Council or Encampment are duly observed, as well as the General Constitution, and the Regulations of the General Grand Encampment; that accurate records are kept, and just accounts rendered; that regular returns are made to the Grand Encampment, and to the General Grand Recorder annually, and that the annual dues are promptly paid. He has authority to call special meetings at pleasure; and it is his duty, together with his second and third officer, to attend all meetings of the Grand Encampment in person or by proxy.

SEC. 5. It shall not be deemed regular for any Encampment or Council to confer the orders of Knight-

hood upon any sojourner, whose fixed place of abode is within any State in which there is an Encampment regularly established; and in case any Encampment shall confer the said orders, contrary to this section, such Encampment shall, on demand, pay over to the Encampment situated nearest the candidate's fixed place of abode, the whole amount of fees received for his admission.

SEC. 6. The officers of every Council and Encampment under this jurisdiction, before they enter upon the exercise of their respective offices, and also the members of such Councils and Encampments, and every candidate upon his admission into the same, shall take the following obligation, viz: "I, *A. B.*, do promise and swear that I will support and maintain the Constitution of the General Grand Encampment of Knights Templars for the United States of America.

SEC. 7. The General Grand Encampment shall be competent, on concurrence of two-thirds of its members present, at any time hereafter, to revise, amend, and alter this Constitution.

PART III.

PRAYERS AND SONGS.

PRAYER AT OPENING.

ALMIGHTY and All Present God! unto whom all hearts are open, and from whom no secret is hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; and direct us in our present work; and in all our doings may we be furthered by thy continual help; that in them all, begun, continued and ended in thee, we may glorify thy holy name, and finally, with all our Brethren, be found worthy of admission to the great Lodge above, through the merits of our gracious Redeemer, thy Son, our Lord. Amen.

So mote it be.

PRAYER AT CLOSING.

Oh God! who knowest our down sitting and our up-
rising, and understandest our thoughts, and compasseth

about our ways; who hast taught us that all our doings, without charity are nothing worth, pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which, whosoever liveth is counted dead before thee; and grant that when we are called off from the labours of earth, we, and all our Brethren, may be led forth by our Grand Junior Warden, to partake of the refreshments of that heavenly Lodge, where the weary are at rest, and the wicked cease from troubling. Grant this, for his sake. Amen.

So mote it be.

PRAYER AT MAKING.

Oh God! Creator and Preserver of all mankind! Who dost create light and make darkness; without whom nothing is strong, nothing perfect, create in this thy servant, a clean heart, and renew a right spirit within him; the spirit of understanding, that he may see, the spirit of thy most holy fear, that he may ever faithfully observe the obligations which are now, or shall hereafter be imposed upon him:—defend him from the dangers that beset his pathway, and bring him to the life and light of the great Lodge above; for the sake of him who has vouchsafed to be our conductor through the darkness of our earthly pilgrimage. Amen.

So mote it be.

No. 3.

Oh thou great and glorious God! who alone canst defend us amid the manifold dangers that beset our pathway through life, vouchsafe us thine aid, we beseech thee, in all our trials and temptations, whensoever they assail us; raise this our brother from his fallen estate, and guide him in an upright walk and conversation, let the still small voice of thy Spirit whisper in his ear the words of wisdom, let thy Fatherly hand ever be around him, and do thou direct his feet into the paths of peace; may his breast ever faithfully keep and guard the interests which friendship there reposes; and at last, when he has diligently executed, in the rough quarries of earth, the designs thou hast inscribed on his trestle board, and shall be smitten down by the ruthless hand of death, may he be raised to the life immortal, and be found worthy of fellowship with the saints, and in the great Lodge above be permitted to see thee face to face, and worship thee in the beauty of holiness. We ask this not for any merit of ours, but only for the merits of thy Son, our Lord and Saviour Jesus Christ. Amen.

So mote it be.

No. 4.

PRAYER AT CLOSING A MARK LODGE.

Oh God! who hast taught us that all our doings, without Charity are nothing worth, pour into our hearts

that most excellent gift of Charity, the very bond of peace, and of all virtues; without which whosoever liveth is counted dead before thee; and when we are brought forth from these rough quarries of earthly discipline, may we be found worthy of passing the scrutiny of our Grand Master Overseer, and as living stones, obtain a place in that spiritual temple not made with hands,—eternal in the heavens: grant this, O Lord, for the sake of Jesus Christ. Amen.

So mote it be.

No. 5.

PRAYER AT CLOSING A PAST MASTER'S LODGE.

O God! without whom nothing is strong, nothing wise, nothing perfect; by whom kings rule, and princes decree justice; who alone canst elevate man to power, and give him grace to rule with discretion; grant to us, thy servants, the spirit of wisdom, and understanding to discern the duties of our several stations; and endow us with grace, that we may faithfully discharge the same. Grant this, O Lord, for the sake of Him who died to maintain the integrity of thy law, thy Son, our Saviour, Jesus Christ. Amen.

So mote it be.

No. 6.

PRAYER AT CLOSING—MOST EXCELLENT MASTER'S DEGREE.

O thou! before whom the angel bows and the archangel veils his face, who dwellest in the high and holy

place, we bow ourselves in the dust of humility, and worship thee; beseeching thee to grant, that when our labours shall be ended here on earth, we may be received and acknowledged as worthy of a place among those most excellent men who have served thee faithfully here, and now rest from their labours in the realms of unspeakable bliss; grant this, gracious God, for the sake of our great and most excellent Master Builder, in whom we are complete, and to whom, with thee, and the Divine Spirit, we ascribe all honour and glory, now, and in ages. Amen.

So mote it be.

No. 7.

PRAYER AT EXALTATION.

Omniscient God! to whom the darkness shineth as the light, and who seest that we are set in the midst of so many and so great dangers, that by reason of the frailty of our mortal nature, we cannot always stand upright, mercifully assist and deliver us in all our adversities, whensoever they oppress us; direct, govern, and help us in all our ways; strengthen us when we stand, and raise us up when we fall; that amid the sundry and manifold changes and chances of this mortal life, we may ever be defended by thy most gracious and ready help, and finally, by thy mercy be exalted to the light and glory of thy heavenly habitation, through the merits of Jesus Christ, our Redeemer and Guide. Amen.

Response. Holiness to the Lord.

No. 8.

AT CLOSING A ROYAL ARCH CHAPTER ; OR A COUNCIL OF
ROYAL AND SELECT MASTERS.

Great and Eternal Jehovah ! who didst manifest thyself to thy servant Moses in the mount, and hast also vouchsafed to be the friend and companion of thy people, and the great High Priest of our salvation ; we bow before thee and worship.

Great and glorious King ! eternal, immortal, and invisible, who dwellest in the light and glory of the high and holy place, and dost rule and govern all things in heaven and on earth ; we bow and worship before thy throne.

Spirit of the living God ! by whose inspiration holy men of old did write these sacred Scriptures ; great and glorious Scribe, and Teacher of thy people, and Author of all wisdom ; we bow before thee and worship.

Glorious Council of Heaven ! Divine and alone ! grant to us thy servants, that when we have served thee in our generation, we may be gathered to our fathers in the comfortable assurance of a joyful resurrection ; and at last be found worthy of admission to thy presence, where there is joy for evermore. Amen.

Response. Holiness to the Lord.

No. 9.

PRAYER AT CLOSING—ORDER OF HIGH PRIESTHOOD.

Great and glorious Lord God ! who alone hast entered into the high and holy place, and communed with the

Father, and declared him to man; we, thy servants, whom thou hast exalted to a noble degree, and made kings and priests before God, do worship and adore thee, as the great High Priest of our salvation, the Mediator between God and man, a Priest for ever, after the order of Melchisedec. Amen.

Response to be said by all present. “Glory be to God on high, and on earth peace, good-will toward men; we praise thee; we bless thee; we glorify thee: holy, holy, holy, Lord God Almighty! which was, and is, and is to come.” So mote it be.

No. 10.

ENCAMPMENT DEGREES—PRAYER AT OPENING.

Sovereign Ruler of the Universe! we bow before thy throne, most humbly beseeching thee to free us from the chains of ignorance, and to remove far from us the habiliments of shame and disgrace: clothe us, we pray thee, with the pure and spotless robes of thy own righteousness, give unto us beauty for ashes, the garment of praise for the spirit of heaviness, and anoint us with the oil of joy; graft in our hearts the love of the truth, and fit and prepare us to sit down with Abraham, Isaac, and Jacob, at the marriage supper of thy son. Grant this, O Lord, for the sake of Jesus Christ. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost: Holy, holy, holy, Lord God Almighty.

No. 11.

ORDERS OF KNIGHTHOOD—PRAYER AT CLOSING.

Oh thou! who didst go forth as Captain of the Hosts of the Lord, to fight the battles of thy people, and to open up a way of access for the weary pilgrim to the heavenly Jerusalem; endue us, who have enlisted as soldiers of the cross, with the panoply of truth; shield and defend us in all attacks of our enemies; and make us instrumental in protecting suffering innocence, and encouraging pious devotion; and at last, when all Turks and infidels shall be subjected to thy cross, and every enemy shall be destroyed, may we, and all thy saints, come off conquerors, and more than conquerors, and be crowned with glory and immortality in the realms of eternal peace. Amen.

Response. Glory be to the Father, and to the Son, and to the Holy Ghost: Holy, holy, holy, Lord God Almighty.

ENTERED APPRENTICE'S SONG.

(Air—CEPHAS.)

This song is used at the laying of corner stones of buildings, being sung by the craft as they walk in procession around the stone.*

Deep in the quar-ries of the stone, A - mid vast

heaps of other rock ; In dark-ness hid, to art un-

* The corner stone must be laid in the N. E. corner of the building, and underneath the other masonry.

The first system of the musical score consists of four staves. The top three staves are in treble clef with a key signature of one sharp (F#). The bottom staff is in bass clef with a key signature of one sharp (F#). The music is written in a style typical of 18th or 19th-century sheet music, with many notes beamed together in groups of four or six. The first staff ends with a double bar line and a repeat sign. The second staff continues the melody. The third staff also ends with a double bar line and a repeat sign. The fourth staff continues the melody and ends with a double bar line and a repeat sign.

known, We found this rude and shapeless block. Now shaped by

The second system of the musical score consists of four staves. The top three staves are in treble clef with a key signature of one sharp (F#). The bottom staff is in bass clef with a key signature of one sharp (F#). The music is written in a style typical of 18th or 19th-century sheet music, with many notes beamed together in groups of four or six. The first staff ends with a double bar line and a repeat sign. The second staff continues the melody. The third staff also ends with a double bar line and a repeat sign. The fourth staff continues the melody and ends with a double bar line and a repeat sign.

art, its roughness gone, And fit this noble work to grace; We

lay it here, a corner stone, Cho - sen and sure, in

2d ending.

pro - per place.

Within this stone there lies conceal'd
 What future ages may disclose,
 The sacred truths to us reveal'd,
 By Him, who fell by ruthless foes.
 On Him, this corner stone we build,
 To Him, this edifice erect;
 And still, until this work's fulfill'd,
 May Heaven the workman's ways direct.

These words may be sung to "Creation," or any long metre tune.

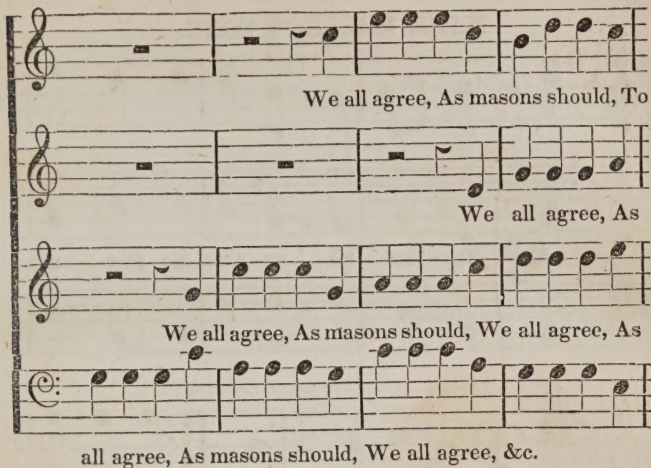
THE ANCIENT MASTER MASON'S SONG.

(Air—LENOX.)

With joy our songs we raise, And merrily we sing; Ma-

son - ic virtues praise, And make the welkin ring.

We

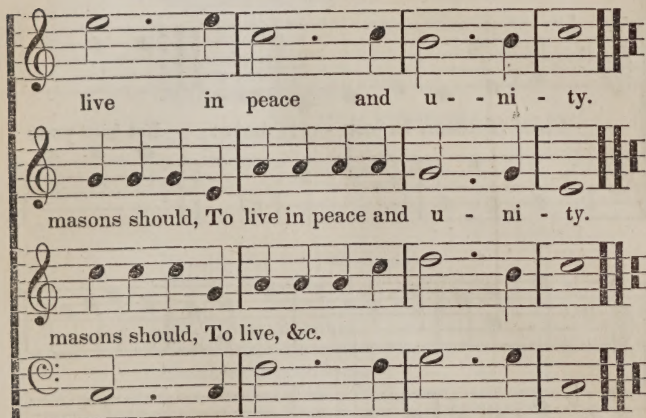


We all agree, As masons should, To

We all agree, As

We all agree, As masons should, We all agree, As

all agree, As masons should, We all agree, &c.



live in peace and u - ni - ty.

masons should, To live in peace and u - ni - ty.

masons should, To live, &c.

Then merrily we sing,
And each fulfils his part;
Our working tools we bring,
To practice ancient art,
With gauge and gavel,
Plumb and square,
Compass and lev'l,
The work we share.

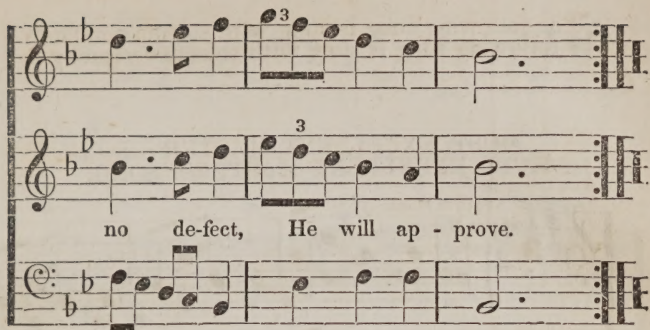
We meet upon the lev'l,
And acting by the plumb,
The square makes parting civil,
Where wars should never come;
Then here's a song,
From a joyous heart,
High twelve, ding dong,
And we must part.

MARK MASTER'S SONG.

Mark Mas - ters all ap - pear, Be - fore the

Chief O'erseer, In con - cert move: Let him your

work in-spect, For the Chief Ar-chi-tect; If there be



You who have pass'd the square,
 For your rewards prepare,
 Join heart and hand;
Each with his mark in view,
 March with the just and true;
 Wages to you are due
 At your command.

Hiram, the widow's son,
 Sent unto Solomon
 Our great key-stone:
 On it appears the name
 Which raises high the fame
 Of all to whom the same
 Is truly known.

Now to the westward move,
 Where, full of strength and love,
 Hiram doth stand;
 But if impostors are
 Mix'd with the worthy there,
Caution them to beware
 Of the right hand.

Now to the praise of those
 Who triumph'd o'er the foes
 Of mason's art;
 To the praiseworthy three,
 Who founded this degree;
 May all their virtues be
 Deep in our hearts.

The following song is sung with solemn ceremony :

MOST EXCELLENT MASTER'S SONG.

ANDANTE MODERATO.

All hail to the morning, That bids us re-

joice ; The tem-ple's com-ple-ted, Exalt high each voice ;

CRES.

The cap-stone is finish'd, Our la - bor is o'er;

The sound of the gavel shall hail us no more.

FOR.

To the Power Almighty, who ever has guided The

tribes of old Israel, ex - alt - ing their fame; To

This system consists of three staves. The top two staves are in treble clef with a key signature of two sharps (F# and C#). The bottom staff is in bass clef with the same key signature. The music features a melody in the upper staves and a supporting bass line. The lyrics 'tribes of old Israel, ex - alt - ing their fame; To' are written below the bottom staff, with a fermata over the word 'fame'.

Him, who hath govern'd our hearts un - di - vided, Let's

This system consists of three staves. The top two staves are in treble clef with a key signature of two sharps. The bottom staff is in bass clef with the same key signature. The music continues the melody and bass line. The lyrics 'Him, who hath govern'd our hearts un - di - vided, Let's' are written below the bottom staff. The word 'un - di - vided' is hyphenated across three staves. The word 'Let's' is at the end of the system. A 'FORTISS.' (fortissimo) dynamic marking is present above the top staff.

send forth our voices to praise his great Name.

This system consists of three staves. The top two staves are in treble clef with a key signature of two sharps. The bottom staff is in bass clef with the same key signature. The music concludes with a double bar line and repeat signs. The lyrics 'send forth our voices to praise his great Name.' are written below the bottom staff.

Companions assemble
 On this joyful day ;
 The occasion is glorious,
 The key-stone to lay :
 Fulfill'd is the promise,
 By the ANCIENT OF DAYS,
 To bring forth the cap-stone
 With shouting and praise.

[*Ceremonies.*]

There is no more occasion for level or plumb-line,
 For trowel or gavel, for compass or square :
 Our works are completed, the ark safely seated,
 And we shall be greeted as workmen most rare.

Now those who are worthy,
 Our toils who have shar'd,
 And prov'd themselves faithful,
 Shall meet their reward ;
 Their virtue and knowledge,
 Industry and skill,
 Have our approbation,
 Have gain'd our good will.

We accept and receive them, Most Excellent Masters,
 Invested with honors, and power to preside ;
 Among worthy craftsmen, wherever assembled,
 The knowledge of Masons to spread far and wide.

ALMIGHTY JEHOVAH !

Descend now and fill
 This Lodge with thy glory,
 Our hearts with good will !
 Preside at our meetings,
 Assist us to find
 True pleasure in teaching
 Good will to mankind.

Thy *wisdom* inspired the great institution,
 Thy *strength* shall support it till nature expire ;
 And when the creation shall fall into ruin,
 Its *beauty* shall rise through the midst of the fire .

S. M.

Blest is the tie that binds
Our hearts in social love :
The fellowship of kindred minds
Is like to that above.

We share our mutual woes,
Our mutual burdens bear ;
And often for each other flows
The sympathizing tear.

No sorrow, toil, nor pain,
In the great lodge above,
There perfect joy and friendship reign,
And all that lodge is love.

II. 1.

E'en now to my expecting eyes
The heaven-built towers of Salem rise ;
Their glory I survey ;
I view her mansions that contain
The Royal Host, the glorious train,
And shine with cloudless day.

Mother of cities ! o'er thy head
Bright peace, with healing wings outspread,
Forevermore shall dwell :
Let me, blest seat, my name behold
Among thy citizens enroll'd,
And bid these cares farewell.

L. M.

Our lodge triumphant lifts its head
From dust and darkness and the dead ;
Though humbled long, it wakes at length,
All girded with masonic strength.

Put all thy beauteous garments on,
And let thy excellence be known :
Clothed in the robes of righteousness,
The world thy glory shall confess.

No more shall foes unclean invade,
And fill thy hallow'd courts with dread ;
No more shall hell's insulting host
Their victory and thy sorrows boast.

III. 5.

Lord, dismiss us with thy blessing,
Fill our hearts with joy and peace,
Let us each, thy love possessing,
Triumph in redeeming grace ;
Oh ! refresh us—
Travelling through this wilderness.

II. 5.

Rise crown'd with light, imperial Salem rise !
Exalt thy tow'ring head and lift thine eyes !
See heaven its sparkling portals wide display,
And break upon thee in a flood of day !

See barb'rous nations at thy gates attend,
Walk in thy light, and in thy temple bend !
See thy bright altars throng'd with prostrate kings,
While every land its joyous tribute brings !

The seas shall waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away ;
But fix'd his word, his saving power remains—
Thy realm shall last, thy own Messiah reigns.

TEMPLAR'S SONGS

L. M.

He dies! the Friend of sinners dies,
 Lo! Salem's daughters weep around!
 A solemn darkness veils the skies!
 A sudden trembling shakes the ground!

Here's love and grief beyond degree!
 The Lord of glory dies for men!
 But lo! what sudden joys we see!
 Jesus, the dead, revives again!

The rising God forsakes the tomb;
 Up to his Father's court he flies;
 Cherubic legions guard him home,
 And shout him welcome to the skies!

III. 3.

Guide me, O thou great Jehovah,
 Pilgrim through this barren land;
 I am weak, but thou art mighty;
 Hold me with thy pow'rful hand.

Open now the crystal fountains
 Whence the living waters flow;
 Let the fiery, cloudy pillar,
 Lead me all my journey through.

Feed me with the heavenly manna
 In this barren wilderness;
 Be my sword, and shield, and banner;
 Be the *Lord my righteousness*.

When I tread the verge of Jordan,
 Bid my anxious fears subside;
 Death of death, and hell's destruction,
 Land me safe on Canaan's side.

L. M.

As, when the weary trav'ler gains
 The height of some commanding hill,
 His heart revives, if o'er the plains
 He sees his home, though distant still.

So, when the Christian pilgrim views
 By faith his mansion in the skies,
 The sight his fainting strength renews,
 And wings his speed to reach the prize.

The hope of heaven his spirit cheers;
 No more he grieves for sorrows past;
 Nor any future conflict fears,
 So he may safe arrive at last.

O Lord, on thee our hopes we stay,
 To lead us on to thine abode;
 Assur'd thy love will far o'erpay
 The hardest labors of the road.

THE MASON'S ADIEU.

(Air—BONNY DOON.)

WORDS BY BURNS.

A - DIEU, a heart warm, fond a - dieu, Ye

The first system of musical notation for the song. It consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a 6/8 time signature. The lower staff is in bass clef with the same key signature and time signature. The melody is written on the upper staff, and the lyrics are placed below it. The lyrics are "A - DIEU, a heart warm, fond a - dieu, Ye".

brothers of our mys - tic tie; Ye favour'd and en-

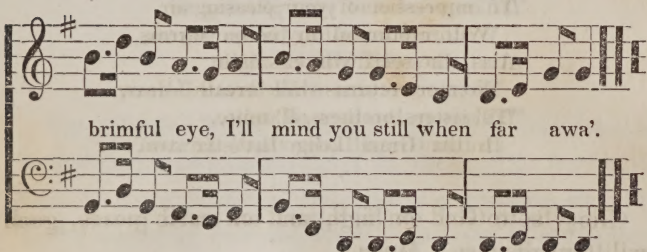
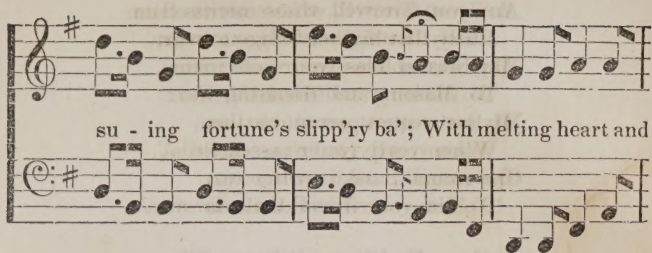
The second system of musical notation. It continues the melody from the first system. The lyrics are "brothers of our mys - tic tie; Ye favour'd and en-".

light - en'd few, Companions of my so - cial joy;

The third system of musical notation. It continues the melody. The lyrics are "light - en'd few, Companions of my so - cial joy;".

Though I to for - eign lands must hie, Pur-

The fourth system of musical notation, which is the final system on this page. It continues the melody. The lyrics are "Though I to for - eign lands must hie, Pur-".



Oft have I met your social band,
 To spend a cheerful festive night,
 Oft, honour'd with supreme command,
 Presiding o'er the sons of light:
 And by that hieroglyphic bright,
 Which none but craftsmen ever saw,
 Strong mem'ry on my heart shall write,
 Those happy scenes when far awa'.

May freedom, harmony, and love,
 Cement you in the grand design,
 Beneath th' Omniscient Eye above,
 The glorious Architect divine:
 That you may keep th' unerring line,
 Still guided by the plummet's law,
 'Till order bright completely shine,
 Shall be my prayer when far awa'.

And you, farewell, whose merits claim
Justly that highest badge to wear,
May heaven bless your noble name,
To Masonry and friendship dear:
My last request permit me then,
When yearly you're assembled a',
One round, I ask it with a tear,
To him, your friend that's far awa'.

And you, kind-hearted sisters, fair,
I sing farewell to all your charms-
Th' impression of your pleasing air
With rapture oft my bosom warms,
Alas! the social winter's night
No more returns while breath I draw,
'Till sisters, brothers, all unite,
In that Grand Lodge that's far awa'.

Glory be to God on high, and on earth peace, good
will towards men. Amen.

PART IV.

FORMS.

THE following Forms embrace all the various requirements, both of the private members and of the officers of the Institution, from the first expression of the desire of a candidate, up to the orders emanating from the Grand Commander of an Encampment of Knights of the Temple ; and will doubtless be found invaluable to the young craftsman.

No. 1.

FORM OF AN APPLICATION FOR INITIATION.

To the Worshipful Master, Officers, and Brethren, of [*St. John's Lodge, No. 36.*]

The undersigned, unbiassed by the improper solicitation of friends, and uninfluenced by other unworthy motive, prompted by a favourable opinion of your ancient institution, and a desire for knowledge, freely and voluntarily offers himself a candidate for initiation into the mysteries of Freemasonry, and respect-

fully prays that he may be admitted and become a member of your worshipful Lodge, promising a cheerful conformity to the ancient usages and established customs of the Order.

Signed, A. B.

Age,
Residence,
Occupation,
Recommended by

[RICHMOND, VA.
May 26th, A. L. 5851.]

No. 2.

APPLICANT FOR MEMBERSHIP.

To the Worshipful Master, Officers, and Brethren, of [*St. John's Lodge, No. 36.*]

The undersigned, initiated, passed, and raised in Lodge [No. 39,] and last a member of [*Marshall Lodge, No. 39,*] respectfully prays that he may be admitted a member of your worshipful Lodge.

Signed, A. B.

Age,
Residence,
Occupation,
Recommended by

[RICHMOND, VA.
May 26, 1851, A. L. 5851.]

No. 3.

REPORT ON APPLICATION.

To the Worshipful Master, Officers, and Brethren, of [*St. John's Lodge, No. 36.*]

The committee appointed on the [26th ult.,] to make the necessary inquiries relative to A. B., an applicant for initiation, (or membership,) have performed that duty, and beg leave to report

in favour of [or, against] the prayer of the petition being granted.

[RICHMOND, VA.,

June 26, *A. D.* 1851, *A. L.* 5851.]

_____ } Committee.

Note.—In case an applicant for initiation is disqualified according to the 28th section of the Constitution, (title *Members*,) the report should state the fact, and recommend, that the applicant have leave to withdraw his petition.

No. 4.

APPLICANT FOR DISPENSATION TO AVOID DELAY.

To the Right Worshipful [W. H. MILNOR, Esq., Grand Master
of Masons in the State of New York.]

The petition of [*Edward Howard*] respectfully sheweth,

That your petitioner entertains a high opinion of the ancient and honourable Society of Freemasons, and is desirous of becoming a member thereof; but being about to leave the State, he is unable to wait the usual delays required by the By-Laws of a Lodge. Your petitioner therefore prays that you will be pleased to grant a dispensation authorizing him to be entered, passed, and raised to the sublime degree of a Master Mason, in [*Manhattan* Lodge, No. 62,] held in [New York city.]

And your petitioner, as in duty bound, will ever pray, &c.

[EDWARD HOWARD,]

[NEW YORK, *May* 26, 1851, *A. L.* 5851.]

Age,

Residence,

Occupation,

We, the Officers of Lodge [No. 62,] beg leave to recommend the above petitioner to the Right Worshipful Grand Master, as

a person who, in our opinion, is worthy of being initiated into the mysteries of our ancient and honourable fraternity.

Granted.

W. M.

Signed, [W. H. MILNOR.]

S. W.

J. W.

[NEW YORK, *May* 26, 1851, *A. L.* 5851.]

No. 5.

LETTERS DISPENSATORY.

We, [WILLIAM T. READ, Grand Master of Masons in the State of Delaware,] do send these presents to the W. Master of
Lodge, No.

Greeting:

By virtue of the powers and authorities in us vested, we do hereby authorize and empower you to enter, pass, and raise, in your Lodge to the sublime degree of a Master Mason; it appearing that he is about to leave the State, and cannot wait the usual delays required by your By-Laws. If the same meets the approbation of your Lodge, this shall be your sufficient warrant for so doing.

Given under our hand and seal at
this day of in the year of our Lord 18 , and
of Masonry, 58

Attest,

[GEORGE W. CLAYTON,]
Grand Secretary.

No. 6.

APPLICANT FOR SECOND DEGREE.

To the W. Master, Officers, and Brethren, of Lodge No.

The undersigned, who has been regularly entered in Lodge No. , respectfully prays that he may be admitted to further

light in Masonry, by being passed to the degree of a Fellow-Craftsman.

Age, A. B.
 Residence,
 Occupation,
 Recommended by

[CHARLESTON,
A. L. 5851, May 28th, 1851.]

No. 7.

APPLICANT FOR THIRD DEGREE.

To the W. Master, Officers, and Brethren, of Lodge
 No.

The undersigned, who has been regularly entered and passed in Lodge No. , respectfully prays that he may receive further light in Masonry, by being raised to the sublime degree of Master Mason. A. B.

Age,
 Residence,
 Occupation,
 Recommended by

[COLUMBUS, O.
A. L. 5851, May 1st, 1851.]

No. 8.

APPLICANT FOR DISPENSATION TO PASS THE CHAIR.

To [CHARLES H. OHR, Grand Master of Masons in the State
 of Maryland.]

The undersigned, having been regularly entered, passed, and raised to the sublime degree of a Master Mason, in Lodge, No. , and having been honoured by the unanimous suffrages of his brethren, respectfully prays that you will

grant him a dispensation, authorizing him to be passed to the Chair.

Fraternally yours, &c.

A. B

Recommended by the
undersigned, Officers and
Brethren of Lodge No.

[BALTIMORE,
May 30th, A. L. 5851.]

No. 9.

LETTERS DISPENSATORY TO PASS TO THE CHAIR.

We, [CHARLES H. OHR, Grand Master of Masons, in the State of Maryland,] send these presents to the Worshipful Master and Past Masters of Lodge, No. . Greeting :

By virtue of powers vested in us, we do hereby authorize and empower you to pass to the Chair our Brother , a Master Mason, and a Member of Lodge, No. , who has been duly recommended to us by your Lodge; for which this shall be your sufficient warrant.

Given under our hand and seal, at , this day of June, *A. L. 5851.*

[L. S.]

[CHARLES H. OHR,
Grand Master of Masons in Maryland.]

Attest,

[JOSEPH ROBINSON,
Grand Secretary.]

No. 10.

COMMISSION TO TRAVEL AND FRATERNIZE.

To the Right Worshipful Grand Lodges, and Worshipful Lodges of Free and Accepted Masons throughout the Globe, East and West, and between North and South.

We, [W. H. Hubbard, Grand Master of Masons in the

State of Ohio,] on the continent of America, send these presents.

Greeting:

Prosperity, Fraternity and Peace.

[JOHN RAYMOND.]

By the high virtue of our office, we do hereby grant to our worthy Brother, [JOHN RAYMOND, Esq.] (sometime Treasurer of our Grand Lodge), a dispensation to travel in foreign parts, to present to our Brethren whom he shall visit, assurances of our fraternal regard and statements of our prosperity, and to obtain such information as may promote the general welfare of our ancient Order. We moreover commend him to the esteem and brotherly love of all to whom these presents may come, and ask for him kindly offices, and that he may be furthered in all laudable pursuits; in consideration of which good offices, we shall consider ourself, and all the brethren of our jurisdiction, beholden to all and every worthy brother who shall visit us under like circumstances; that order, harmony, and fraternal affection may be cherished throughout the globe. We thus commit our Brother, under the Providence of the Grand Master of all the earth, to the protection of all good and true Masons.

Given under our hand, and the Seal of our Grand Lodge, at [Akron, this 2d day of June, A. L. 5851.]

[L. S.]

[W. H. HUBBARD,
Grand Master of Ohio.]

By the Grand Master,

[B. F. SMITH,
Grand Secretary.]

N. B. The name of the traveller should be inserted in his own handwriting in the margin.

No. 11.

LETTERS OF VIRTUE TO VISIT LODGES.

We, [ROBERT BOYD, Grand Master of Masons in the State of New York,] send these presents to the Worshipful Masters, Wardens, and Brethren of our jurisdiction.

Greeting :

Order, harmony, and knowledge be multiplied among you.

By the high virtue of our office, we do hereby designate and appoint our Brother, [N. NORRIS HALSTEAD, a Past Master of Holland Lodge, No. 8,] of our jurisdiction, as our representative, in our name and authority, to visit all the worshipful Lodges, to examine and inquire into their state and proceedings, and to report such visitation to us. We also empower him to congregate the Officers and Brethren of said Lodges, and address to them advice and instruction, at such times and places as he may deem proper. And we hereby enjoin and require all good and true Masons to render to this our representative, all that submission and respect which is due to our office. This commission to continue in force for the term of three months from the date of these presents, and no longer.

Given under our hand and seal, in the [city of New York, this 1st day of June, *A. L.* 5850.]

[L. s.]

[ROBERT BOYD,
*Grand Master of Masons in the
State of New York.*]

By the Grand Master,

[WILLIAM H. MILNOR,
Grand Secretary.]

The preceding form may be altered to meet the case of a Deputy for a District, a Grand Lecturer, &c., by substituting proper designations and titles.

No. 12.

OVERTURE FOR A CERTIFICATE FROM THE GRAND
MASTER.

To [NELSON RANDALL, Esq.,] R. W. Grand Master of Masons
in the [State of New York.]

We do hereby certify that [RICHARD PENNELL] is a Master
Mason, and a member of Lodge, No. in good
standing; and we therefore recommend him as worthy of ob-
taining a Grand Lodge Certificate.

Witness our hand and seal, this [2d day of June, A. L. 5851.]

[L. S.]

[JAS. W. POWEL,]

Master.

By the Master,

[SAMUEL DRUMMOND,]

Secretary.

No. 13.

GRAND MASTER'S CERTIFICATE.

RICHARD PENNELL.

To all Free and Accepted Masons throughout the globe, the
Grand Lodge of [the State of New York,] on the Conti-
nent of America, sendeth these presents; greeting: peace,
prosperity and fraternal affection be multiplied among you.

We do hereby commend our Brother, [RICHARD PEN-
NELL,] the bearer of this certificate, as a Master Mason,
and worthy of your fraternal confidence and regard.

Witness our hand and seal, this [2d day of June, 1851.]

[L. S.]

[NELSON RANDALL,]

Grand Master of Masons
in [New York.]

By the Grand Master,

[GERARDUS BOYCE,]

Grand Secretary.

No. 14.

THE TRAVELLER ACCREDITED.

[*Milnor Lodge, No. 139, Victor, Ontario Co., New York,*] to all Free and Accepted Masons throughout the globe, greeting:

GEO. N. WEST. We do hereby commend our Brother [GEORGE N. WEST,] (sometime a Warden of our Lodge,) as a worthy Master Mason, to the fraternal confidence and regard of all true Masons to whom this certificate may be presented.

Witness our hands and the seal of our Lodge, this [2d day of June, A. L. 5851.]

[L. S.]

[ASAHEL MOORE,] *Master.*

[ANSEL PERKINS,] *S. W.*

[L. C. AYLWORTH,] *J. W.*

No. 15.

OVERTURE FOR A WARRANT.

To the R. W. Grand Lodge of Free and Accepted Masons of the Commonwealth of Pennsylvania, and Masonic jurisdiction thereunto belonging.

We, the undersigned, being regular Master Masons, formerly members of the lodges mentioned against our respective names, and at this time not members of any lodge, pray for a warrant of constitution, empowering us to meet as a regular lodge, at to be called and there to discharge the duties of Masonry in a constitutional manner, according to the forms of the Order, and the rules and regulations of the Grand Lodge. And we have nominated, and do recommend brother to be the first Master; brother to be the first Senior Warden; and brother to be the first Junior Warden of the said Lodge. The prayer of this petition being granted, we promise strict conformity to the ancient land-marks of the Order, and the rules and regulations of the Grand Lodge.

We recommend that the prayer of the above petition be granted.

*Signed by three or more well-known and approved Master
Masons.*

RECOMMENDATION OF THE NEAREST LODGE.

At a meeting of lodge No. held at on the
day of A. D. A. L.

On motion made and seconded: Resolved, that the above
petition be recommended to the favourable consideration of the
R. W. Grand Lodge. W. M.

[L. S.]

Attest,

Secretary.

No. 16.

WARRANT FOR A NEW LODGE.

[WILLIAM WHITNEY,] G. M.; [ANTHONY BOURNONVILLE,
D. G. M.; [JAMES HUTCHINSON,] S. G. W.; [PETER WIL-
LIAMSON,] J. G. W.

To all whom it may concern:

The Grand Lodge of Pennsylvania, greeting:

WISDOM,

STRENGTH,

FRATERNITY.

Know ye that, by virtue of the powers and authorities vested
in us, we do hereby constitute and appoint our worthy and well
beloved brethren, worshipful master,
senior warden, and junior warden of a lodge, to be
called number to be held
or within five miles of the same. And we do further author-
ize and empower our said trusty and well beloved brethren
to admit and make freemasons accord-
ing to the most ancient and honourable custom of the royal
craft in all ages and nations throughout the known world, and
not contrarywise. And we do further empower and appoint the
said and their successors, to hear
and determine all and singular matters and things relating to

the craft within the jurisdiction of the said lodge, with the assistance of the members of the said lodge. And lastly, we do hereby authorize and empower our said trusty and well-beloved brethren [———] to install their successors,—being first duly elected and chosen,—to whom they shall deliver this warrant, and to invest them with all the powers and dignities to their offices respectively belonging: and such successors shall in like manner, from time to time, install their successors, &c. &c. &c. Such installation to be upon or near St. John the Evangelist's day, during the continuance of this lodge, for ever. Provided always, That the said above named brethren, and their successors, pay due respect to this right worshipful Grand Lodge, and the ordinances thereof, otherwise this warrant to be of no force or effect.

Given in open Grand Lodge, under the hands of our right worshipful Grand Officers and the Seal of our Grand Lodge, at [Philadelphia, this day of A. L. 5851.]

[WILLIAM H. ADAMS, G. S.]

[JOHN THOMSON, G. T.]

No. 17.

FORM OF A CERTIFICATE FOR A REPRESENTATIVE.

To all whom it may concern. Greeting:

Be it known, that at a regular communication of [Clinton Lodge, No. 140,] held at [Waterford, Saratoga County, New York, June 2d, 1851,] our worthy Brother, [JOHN FULTON,] a Past Master, and a Member of Lodge (No. 140,) of this jurisdiction, was appointed the representative of said Lodge in the Right Worshipful Grand Lodge of New York.

Witness our hand and seal, this [2d day of June, A. L. 5851.]

[L. S.]

[JAMES M. AUSTIN,]

Master.

[ANDREW HOFFMAN,]

Secretary.

No. 18.

General Returns from Lodge No. Ancient York Masons, held
 shipful Grand Lodge of Pennsylvania, from

under the authority of the Right Wor-
 to 18

The number of members, when the lodge was constituted was.....			
Add those subsequently initiated or admitted			
Deduct those subsequently resigned, suspended, expelled, or deceased..			
Leaves.....			

For particulars
 see below.

Account of dues at
 month, for each member, and \$
 cents per

members 11 months	10	9	8	7	6	5	4	3	2	1	-	Initiations	Total, Grand Lodge dues.....
"	"	"	"	"	"	"	"	"	"	"	"	"	"

PARTICULARS ABOVE REFERRED TO.

Names.	Profession.	Age.	Residence.	When Admitted.	Degrees.	When Initiated.	When Passed.	When Raised.	Candidates rejected, when.	Members expelled, when.	Members withdrawn, when.	Members deceased, when.

Officers Elected on the 18 Worshipful Master, Senior Warden, Junior Warden,
 Secretary, Treasurer.

I, Worshipful Master of Lodge No. Ancient York Masons, do hereby certify to the Right Worshipful Grand Lodge of
 Pennsylvania, that the foregoing contains a just and true Return of the Members of Lodge No. and of the Initiations, Admissions, &c.
 in the said Lodge, during the time above mentioned; also a just and true account of the dues owing from said Lodge to the Right Worshipful
 Grand Lodge, during the same period; and I do further certify, that at an election held on the day above stated, the above named brethren were
 duly elected Officers of the said Lodge for the term of twelve months succeeding the next St. John's day.

In testimony whereof I have hereunto set my hand, and caused the seal of the said Lodge to be affixed at the day of
 A. D. 18 and in the year of Masonry 58 Master of Lodge No.

Attest,

Secretary of Lodge No.

Note.—It is recommended to the Lodge to preserve among its record a Duplicate of the above Returns.

No. 20.

FORM OF A DISPENSATION TO CONSTITUTE A NEW LODGE,
AND RETURN THERETO.

We, [WILLIAM WHITNEY, Esq.,] R. W. Grand Master of
Masons, in [the Commonwealth of Pennsylvania,]

To our worthy Brother, [JOHN LARKIN, Esq.]

Greeting :

By virtue of the powers and authorities in us vested, we do hereby authorize and empower you to call to your assistance a sufficient number of known and approved Past Master Masons, in [*Media, Delaware County, Pennsylvania,*] to open and constitute a new Lodge to be held there ; and to proceed to the installation of our worthy Brother, [J. R. MORRIS, Esq.,] Master-elect, and others, the officers of a new Lodge, there to be established and constituted, to be called and known by the name of [*Bartram Lodge, No. 269,*] according to the most ancient and honourable custom of the royal craft, in all ages, and amongst all nations in the known world, and not contrarywise : and make report to us, hereunto annexed, of your proceedings.

This dispensation to remain in force for months from
the date hereof, and no longer.

Given under our hand and seal, at [*the city of Philadelphia,*]
in the [*Commonwealth of Pennsylvania,*] this day of
[*A. L. 5851.*]

Attest,

[WILLIAM H. ADAMS,]

Grand Secretary.

I do hereby report, That in pursuance of the powers deputed
in the above dispensation, on the day of Anno
Domini Anno Lucis, in conjunction with a sufficient num-
ber of known and approved Past Master Masons, I did open
and constitute the Lodge, called [*Bartram Lodge, No. 169,*]

and instal the officers thereof, according to ancient usage and form.

In witness whereof, I have hereunto set my hand at
this day of A. D. A. L.

[JOHN LARKIN.]

To [WILLIAM WHITNEY, Esq.]

*R. W. Grand Master of the
R. W. Grand Lodge of Pennsylvania.*

No. 21.

DEPUTATION TO A PAST MASTER TO ISSUE DISPENSATIONS TO ENTER, PASS, AND RAISE, AND TO PASS THE CHAIR.

We, [WILLIAM C. DAWSON, Esq.,] R. W. Grand Master of Masons, in and for the [State of Georgia,] and Masonic jurisdiction thereunto belonging :

To our worthy and respected Brother , a Past Master Mason, and Member of Lodge No. held in the under the jurisdiction of our R. W. Grand Lodge :

Reposing the greatest confidence in your zeal, fervour, and constancy to the craft: We do, by virtue of the powers and authorities in us vested, hereby authorize and empower you the said , in the name of our R. W. Grand Master of our R. W. Grand Lodge, to grant dispensations in cases of emergency, for entering, passing, and raising persons to the sublime degree of a Master Mason, and also for passing Master Masons to the Chair in any of the Lodges now held, which are, or hereafter may be constituted under the jurisdiction of our R. W. Grand Lodge in the said

And that you make due and regular returns quarterly to us, or to our successor in office, of your proceedings in the premises. And also that you transmit with your said returns, the price of each dispensation you shall so grant, being — dollars

for a dispensation to enter, pass, and raise, and — dollars for a dispensation to pass the Chair. This power and authority to be, and continue in force, until revoked by us, or by our successor in office.

Given under our hand and seal, at [the city of Savannah, in the State of Georgia,] this day of , in the year of our Lord, 18 , and of Masonry, 58 .

[L. S.]

[WILLIAM C. DAWSON,]

Grand Master.

Attest,

[S. ROSE,]

Grand Secretary.

No. 22.

DISPENSATION TO A LODGE TO CONTINUE ITS LABOURS, AFTER THE DESTRUCTION OR LOSS OF ITS WARRANT.

We, [JOHN S. M'CORKLE, Esq.,] Most Worshipful Grand Master of Masons, in and for the [State of Kentucky,] to the Worshipful Master, Wardens, and members of Lodge, No. , held in

Greeting :

Whereas, our Right Worshipful Grand Lodge, by warrant under the hands of the then R. W. Grand Officers, and seal of the R. W. Grand Lodge, bearing date, the day of in the year of our Lord, one thousand hundred and and of Masonry, five thousand hundred and and recorded in the book of warrants, page authorized the holding of a Lodge under their jurisdiction, in or within five miles thereof, to be called No. which Lodge was duly constituted on the and the labours thereof carried on agreeably to the ancient land-marks, so far as our R. W. Grand Lodge has information respecting the same :

And, whereas, it has been represented to us, that the said warrant has been [lost or mislaid:]

Now, therefore, by virtue of the powers and authorities in us vested, we do hereby authorize, empower, and request you, the present, and succeeding worshipful Master, Wardens, and members of the said Lodge, No. , to continue your Masonic labours, in the same full and complete manner, to all intents and purposes, as you could, or might legally have done, if your said warrant had not been _____ and was still in existence, agreeably to all the usages, rules, and regulations of the ancient craft, and especially to those of our R. W. Grand Lodge, and not contrarywise.

Given under our hand and seal, at the [city of Lexington, in the State of Kentucky,] this _____ day of _____ in the year of our Lord, one thousand eight hundred and _____ and of Masonry, five thousand eight hundred and _____

[L. S.]

[JOHN S. M'CORKLE,]

Grand Master.

Attest,

[PHILLIP O. SWIGERT,]

Grand Secretary.

No. 23.

Form of a Register of Members and Officers recommended to be kept by every Lodge.

*Abstract of the General Returns made to the Grand Lodge, by
commencing.*

[illegible]

No. 24.

FORM OF SPECIAL ELECTION RETURN.

I, _____ Master of Lodge No. _____, Ancient
 York Masons, held _____ under the authority of the right
 worshipful Grand Lodge of Pennsylvania, do hereby certify to
 the said right worshipful Grand Lodge, that at an election held
 in virtue of a dispensation from the _____ on the
 day of _____ A. D. 18 _____, the following brethren were
 duly elected Officers of the said Lodge, for the remainder of
 the term ending on St. John's day in
 18 _____.

W. M.

S. W.

J. W.

S.

T.

In testimony whereof, I have hereunto set my hand, and
 caused the seal of the said Lodge to be affixed, at
 the _____ day of _____ A. D. 18 _____, and in
 the year of Masonry, 58

Master of Lodge No. _____.

Attest,

Secretary of Lodge No. _____.

ROYAL ARCH CHAPTER



No. 25.

APPLICATION FOR ADVANCEMENT.

To the M. E. High Priest, Officers and Brethren of [*Washington Chapter, No. 12.*]

The undersigned, who has been raised to the sublime degree of Master Mason, in [*Chester Lodge, No. 168,*] respectfully prays that he may receive further light in Masonry, by being advanced to the honourable degree of a Mark Master.

Signed, [J. R. MORRIS.]

Age,
Residence,
Occupation,
Recommended by

No. 26.

APPLICANT FOR SIXTH DEGREE.

To the R. W. High Priest, Officers and Brethren of [*Washington Chapter, No. 12.*]

The undersigned, who has been advanced to the honourable degree of Mark Master, in [*Livingston Chapter, No. 16,*] respect-

fully prays that he may receive further light in Masonry, by being accepted and acknowledged as a Most Excellent Master.

Signed, [J. R. MORRIS.]

Age,
Residence,
Occupation,
Recommended by

No. 27.

APPLICANT FOR EXALTATION.

To the M. E. High Priest, Officers and Brethren of [*Washington Chapter, No. 12.*]

The undersigned, who has been received and acknowledged Most Excellent Master, in [*Milnor Chapter, No. 18,*] respectfully prays that he may receive further light in Masonry, by being exalted to the Supreme Degree of Royal Arch Masonry.

Signed, [J. R. MORRIS.]

Age,
Residence,
Occupation,
Recommended by

The preceding forms may be adapted to all succeeding Degrees, by the substitution of the proper titles, which will be found in the portions of this work which treat of those degrees.

No. 28.

GRAND COMMISSION TO A M. E. HIGH PRIEST TO PRESIDE OVER HIS CHAPTER, AND SIT IN COUNCIL.

To our worthy companions of [*Lagrange Chapter, No. 14,*]
and all others to whom these presents may come,

Greeting:

We, [DAVID C. SKERRETT,] Grand High Priest of the Grand Chapter of Pennsylvania, by virtue of our high office, do hereby grant, confirm, and commit to our worthy and excellent companion, [ROBERT FRAZER,] (who has been duly nominated to us by the suffrages of [*Lagrange Chapter, No. 14,*] and regularly set apart by our conferring on him the knowledge and virtue pertaining to our honourable degree,) all the peculiar rights, privileges, and authority belonging to the office of High Priest. And he is hereby commissioned to convene his chapter, preside in and over his council, confer degrees, and do all other things accorded to his office by our ancient usages: *Provided, nevertheless,* That he shall always confine his jurisdiction within the recognized limits of his chapter, and exercise it under and subject to our own prerogative.

And we hereby enjoin upon all our worthy companions, that they shall accord to this our Most Excellent High Priest the honour and consideration which is due to his exalted station. Signed and sealed this [10th day of June, R. A. P. 2315, A. L. 5851, at Philadelphia.]

[D. C. SKERRETT,]

Grand High Priest of Pennsylvania.

By the Grand High Priest,

[WILLIAM H. ADAMS,]

Grand Secretary.

No. 29.

ORDER FOR THE ASSEMBLING OF AN ENCAMPMENT OF
KNIGHTS OF THE TEMPLE.

To the Most Eminent and Magnanimous Knights of the Temple,
within the jurisdiction of [*Massillon Encampment,*]

Greeting :

The Grand Commander hereby requires your attendance at
the Asylum, this afternoon at [three] o'clock.

Signed,

[ANSON CLARK,]

Grand Commander.

[MASSILON, O.

June 10th, A. T. C. 2851.]

QUESTIONS

ADDRESSED TO THE CANDIDATE, BEFORE INITIATION, IN
PRESENCE OF THREE MEMBERS OF THE LODGE.

I. Do you declare, upon your honour, before these Witnesses, that, unbiassed by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself as a candidate for the mysteries of Masonry?

II. Are you prompted to solicit the privileges of Masonry, by a favourable opinion of this Institution, and a desire of knowledge, together with a sincere wish to increase your usefulness among your fellow men?

III. Will you cheerfully conform to all the ancient established usages and customs of the Fraternity?

PART V.

ANCIENT CONSTITUTIONS.

“THESE ARE ANCIENT THINGS.”—1 Chron. iv. 22.

NOTE.—[These constitutions were first published without authority, a few years since. We give them as a very good digest of rules, which have obtained, (very much as they are here stated) among the craft, from time out of mind. Their modernization by the first compiler has not affected their validity.]

CHAPTER I.

OF THOSE WHO WOULD BE FREE AND ACCEPTED MASONS.

BEFORE we enter upon the duties of the operative Mason, in the various offices to which he may be called in the Lodge, it is proper to give some account of what is absolutely requisite in all who aspire to partake of the sublime honours of those who are duly initiated into the mysteries, and instructed in the art, of ancient Masonry.

Section First.

OF GOD AND RELIGION.

Whoever, from love of knowledge, interest, or curiosity, desires to be a Mason, is to know that, as his foundation and great corner-stone, he is firmly to believe

in the eternal God, and to pay that worship which is due to him as the great Architect and Governor of the Universe.

A Mason must observe the moral law. And if he rightly understand the royal art, he will never be an atheist, or an irreligious libertine; and will never act against the great inward light of his own conscience.

He will likewise shun the errors of bigotry and superstition, making a due use of his own reason, according to that liberty wherewith a Mason is made free; for though in ancient times, Masons were charged to comply with the religious opinions and usages of the country or nation where they sojourned or worked, yet it is now thought most expedient that the brethren in general should only be charged to adhere to the essentials of religion, in which all men agree, leaving each brother to his own judgment as to particular forms. Whence, being good men and true, of unsullied honour and unfailing honesty, the Order becomes the centre of union, and the means of conciliating true friendship.

Section Second.

OF GOVERNMENT AND THE CIVIL MAGISTRATE.

Whoever would be a true Mason is farther to know, that, by the privileges of his Order, his obligations as a subject and citizen will not be relaxed, but enforced. He is to be a lover of peace, and obedient to the civil powers which yield him protection, and are set over him, where he resides or works. Nor can a real craftsman ever be concerned in conspiracies against the State, or be disrespectful to the magistrate, because the welfare of his country is his most happy object.

Now, if any brother, forgetting for a time the rules of his craft, and listening to evil counsels, should unhappily fall into a contrary conduct, he is not to be countenanced in his crimes or rebellion against the State; but he forfeits all the benefits of the Lodge, and his fellows will refuse to associate or converse with him in private, while he continues in his guilt, that no offence may be given to lawful government. Such a person, however, is still considered as a Mason, his title hereto being indefeasible; and hopes are to be entertained, and endeavours used, that the rules of the craft may again recover him to his duty.

From the constant desire of true Masons to adorn the countries where they reside with all useful arts, crafts and improvements, they have been, from the earliest ages, encouraged and protected by the wisest rulers of States and Commonwealths, who have likewise thought it an honour to have their names enrolled among the fraternity, and have become the patrons of the craft. And thus Masonry, having always flourished most in the peaceable times of every country, and having suffered in a particular manner through the calamitous effects of war, the craftsmen are the more strongly engaged and inclined to act agreeably to the prime principles of their art, in following peace and love, as far as possible, with all men.

And as political affairs have occasioned discord amongst the nearest relations and most intimate friends, Masons are enjoined never to speak of, or discuss them in the Lodge.

Section Third.

OF PRIVATE DUTIES.

Whoever would be a Mason should know how to practice all the private virtues. He should avoid all manner of intemperance or excess, which might prevent his performance of the laudable duties of his craft, or lead him into enormities, which would reflect dishonour upon the ancient fraternity. He is to be industrious in his profession, and true to the Lord and Master he serves. He is to labour justly, and not to eat any man's bread for nought, but to pay truly for his meat and drink. What leisure his labour allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties to his Creator, his country, his neighbour, and himself.

He is to seek and acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance, and the like; which give him the command over himself, and enable him to govern his own family with affection, dignity, and prudence; at the same time checking every disposition injurious to the world, and promoting that love and service which brethren of the same household owe to each other.

Therefore, to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into the way, are duties of the craft, suitable to the dignity, and expressive of its usefulness. But, though a Mason is never to shut his ear unkindly against the complaints of any of the human race, yet, when a brother is oppressed or suffers, he is in a more peculiar manner called to open his whole soul in love and

compassion to him, and to relieve him without prejudice, according to his capacity.

It is also necessary, that all who would be true Masons should learn to abstain from all malice, slander and evil-speaking; from all provoking, reproachful and ungodly language, keeping always a tongue of good report.

A Mason should know how to obey those who are set over him, however inferior they may be in worldly rank or condition. For although Masonry divests no man of his honours and titles, yet in the Lodge, pre-eminence of virtue, and knowledge in the royal art, are considered as the true source of all nobility, rule and government.

The virtue indispensably requisite in Masons is secrecy. This is the guard of their confidence, and the security of their trust. So great stress is to be laid upon it, that it is enforced under the strongest penalties and obligations; nor is their esteem in any man to be accounted wise, who has not intellectual strength and ability sufficient to cover and conceal such honest secrets as are committed to him, as well as his own more serious and private affairs.

Section Fourth.

OF PREREQUISITES.

No person is capable of becoming a member unless, together with the virtues aforementioned, or at least a disposition to seek and acquire them, he is also free-born; of mature and discreet age; of good report; of sufficient natural endowments, and the senses of a man; with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his Craft, as becomes the members of this most ancient and honourable fraternity, who ought not only to earn what

is sufficient for themselves and families, but likewise something to spare for works of charity, and supporting the true dignity of the Royal Craft. Every person desiring admission must also be upright in body, not deformed or dismembered, at the time of making, but of hale and entire limbs, as a man ought to be.

No brother shall propose for admission into this ancient and honourable society any person, through friendship or partiality, who does not possess the moral and social virtues, a sound head and a good heart; and who has not an entire exemption from all those ill qualities and vices which would bring dishonour on the Craft.

Section Fifth.

INSTRUCTIONS FOR THE CANDIDATE.

A strict, though private and impartial, inquiry will be made into the character and ability of the candidate, before he can be admitted into any Lodge; and by the rules of Masonry, no friend, who can wish to propose him, may show him any favour. But if he have a friend who is a Mason, and is every way satisfied, his duty is described as follows:

Section Sixth.

OF PROPOSING CANDIDATES.

Every person desirous of being made a Freemason in any Lodge, shall be proposed by a member, who shall give an account of the candidate's name, age, quality, title, trade, place of residence, description of his person, and other necessary requisites, as mentioned in the foregoing sections. And it is generally required, that such proposal be also seconded by some one or more members

who are acquainted with the candidate. Such proposals shall also be made in Lodge hours, at least one Lodge night before initiation, in order that the brethren may have sufficient time and opportunity to make a strict inquiry into the morals, character, and circumstances of the candidate, for which purpose a special committee is sometimes appointed.

The brother who proposes a candidate shall, at the same time, deposit such a sum of money for him as the rules or By-laws of the Lodge may require, which is forfeited to the Lodge if the candidate should not attend, according to his proposal, but is to be returned to him if he should not be approved or elected. In case he be elected, he is to pay, in addition to his deposit, such further sum as the laws of the Lodge may require; and clothe the Lodge, or make some other present, as his circumstances will admit and the brethren agree to accept, for the benefit of the Craft and distressed members.

Section Seventh.

THE CANDIDATE.

He has a right, before his admission, to desire his friend to show him the Warrant, or Dispensation, by which the Lodge is held; which, if genuine, he will find to be an instrument written or printed upon parchment, and signed by some Grand Master, his Deputy, the Grand Wardens and Grand Secretary, sealed with the Grand Lodge seal, constituting particular persons, therein named, as Master and Wardens, with full power to congregate and hold a Lodge at such a place, and therein "make and admit Freemasons, according to the most ancient and honourable custom of the Royal Craft, in

all ages and nations throughout the known world, with full power and authority to nominate and choose their successors," &c.

He may also request the perusal of the By-laws, which, being short, he may read in the presence of his friend, and be shown a list of the members of the Lodge; by all which he will be better able to judge whether he could associate with them, and render a ready conformity to their rules. Being thus FREE to judge for himself, he will not be liable to the dangers of deception. But, on the contrary, will be admitted into a society where he may converse with men of honour and honesty—be exercised in all the offices of brotherly love, and be made acquainted with some things which it is not lawful to speak of or make known OUT OF THE LODGE.

Previously to his introduction, every candidate ought to subscribe the following declaration:

"I, A. B., do seriously declare, upon my honour, that unbiassed by friends, and uninfluenced by unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of Freemasonry; that I am solely prompted by a favourable opinion conceived of the institution, a desire of knowledge, and a sincere wish to be serviceable to my fellow creatures; and that I will cheerfully conform to the ancient established usages and customs of the society. As witness my hand, this
day of _____ in the year A. D.

F. D. }
D. F. } Witnesses.

A. B.

CHAPTER II.

OF A LODGE AND ITS GOVERNMENT.

Section First.

OF A LODGE.

A Lodge is a place where Masons assemble and work; hence a duly organized society of Masons is called a Lodge, and every brother ought to belong to one, and to be subject to its By-laws and general regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him.

Section Second.

OF OFFICERS AND MEMBERS IN GENERAL.

A Lodge ought to assemble for work at least once in every calendar month; and must consist of one Master, two Wardens, senior and junior; one Secretary, one Treasurer, two Deacons, one or more Stewards, a Tyler, and as many members as the Master and the majority of the Lodge shall think proper; although more than forty or fifty, when they can attend regularly, as the wholesome rules of the Craft require, are generally found inconvenient for working to advantage; and, therefore, when a Lodge comes to be thus numerous, some of the ablest Master workmen, and others under their direction, will obtain leave to separate and apply to the Grand

Lodge for a Warrant to work by themselves, in order to the advancement of the Craft, as the laws hereafter to be delivered will more particularly show.

Every member of a working Lodge should be a Master Mason.

Section Third.

OF THE MASTER:—HIS ELECTION, OFFICE, AND DUTY.

All preferment among Masons depends on real worth and personal merit only, that the society may be well served, and the Royal Craft maintained.

No brother should be a Master till he has first served a Lodge acceptably in the office of Warden, unless in extraordinary cases, or when a new Lodge is to be formed, and no Past or former Warden is to be found among the members. But, three Master Masons, although they have served in no such offices, if they be well learned, may be constituted Master and Wardens of such new Lodge, or of any old Lodge in the like emergency; and it shall be their duty first to qualify themselves thoroughly for their work.

The Master of every Lodge shall be annually chosen by ballot, on some stated Lodge night. Each member hath one vote. And when the ballot is closed, the former Master shall carefully examine the votes, and audibly declare him who hath the majority to be duly elected. In like manner shall the Lodge proceed in the choice of all the other officers; great care being taken that none be put in nomination for favour or affection, birth or fortune, exclusively of the consideration of real merit, and ability to fill the office for the honour and advancement of Masonry. No Mason chosen into any office can refuse to serve, unless he has served in the same office before.

The Master of every regular Lodge, thus duly elected and installed, has it in special charge, as appurtenant to his office, duty, and dignity, to see that all the By-laws of his Lodge, as well as the General Regulations from the Grand Lodge, be duly observed; that his Wardens discharge their office faithfully, and be examples of diligence and sobriety to the Craft; that true and exact minutes and entries of all proceedings be made and kept by the Secretary; that the Treasurer keep and render exact and just accounts at the stated times, according to the By-laws and orders of the Lodge; and, in general, that all the goods and moneys belonging to the body be truly managed and dispensed, according to the vote and direction of the majority.

The Master shall also take care that no Apprentice or Fellow Craft be taken into his house or Lodge, unless he has sufficient employment for him, and finds him to be duly qualified, according to the rules before laid down, for learning and understanding the sublime mysteries of the Art. Thus shall Apprentices be admitted, upon further improvement, as Fellow Crafts; and, in due time, be raised to the sublime degree of Master Masons, animated with the prospect of passing in future through all the higher honours of Masonry, viz: those of Wardens and Masters of their Lodges, and perhaps at length of Grand Wardens and Grand Masters of all the Lodges, according to their merit.

The Master of a particular Lodge has the right and authority of calling his Lodge, or congregating the members into a Chapter, at pleasure, upon the application of any of the brethren, and upon any emergency and occurrence which, in his judgment, may require their meeting; and he is to fill the Chair when present. It is likewise

his duty, together with his Wardens, to attend the Grand Lodge at the quarterly Communications, and such occasional or special Grand Communications as the good of the Craft may require, when duly summoned by the Grand Secretary, and within such reasonable distance of the place of holding the Grand Lodge as the laws of the same may have ascertained. When in the Grand Lodge, and at general as well as special Communications, the Master and Wardens, or either of them, have full power and authority to represent their Lodge, and to transact all matters as well and truly as if the whole body were there present.

The Master has the right of appointing some brother, who is most commonly the Secretary of the Lodge, to keep the book of By-laws, and other laws given to the Lodge by proper authority; and in this book shall also be kept the names of all the members of the Lodge, and a list of all the Lodges within the same Grand Communication, with the usual times and places of their meeting.

Section Fourth.

OF THE WARDENS OF A LODGE.

1. None but Master Masons can be Wardens of a Lodge.

2. The Senior Warden succeeds to all the duties of the Master, and fills the Chair when he is absent. If the Master goes abroad on business, resigns, or is deposed, the Senior Warden shall fill his place until the next stated time of election. And although it was formerly held, that in such cases the Master's authority ought to revert to the last Past Master who is present, yet it is now the settled rule, that the authority devolves upon the Senior Warden, and in his absence upon the

Junior Warden, even although a former Master be present. But the Wardens will generally honour a Past Master that may be present, and will call on him to take the Chair, upon the presumption of his experience and skill in conducting the business of the Lodge.

Nevertheless, such Past Master still holds his authority under the Senior Warden, and cannot act until he congregates the Lodge. If none of the officers be present, nor any former Master to take the Chair, the members, according to seniority and merit, shall fill the places of the absent officers.

The business of the Wardens in the Lodge is generally to assist the Master in conducting the business and managing the Craft, in due order and form, when the Master is present. Particular Lodges do likewise, by their By-laws, assign particular duties to their Wardens for their own better government; which such Lodges have a right to do, provided they transgress not the old landmarks, nor in any degree violate the true genius and spirit of Masonry.

Section Fifth.

OF THE SECRETARY OF A LODGE.

The Secretary shall keep a proper register or record of all transactions and proceedings of the Lodge, that are to be committed to writing; which shall be faithfully entered in the Lodge books, from the minutes taken in open Lodge, after being duly read, amended if necessary, and approved of before the close of every meeting, in order that the said transactions, or authentic copies, may be laid before the Grand Lodge once in every quarter if required.

In particular, the Secretary shall keep exact lists of all the members of the Lodge, with the admission of new members; and shall prepare and send to the Secretary of the Grand Lodge the list of members, together with all expulsions and rejections for the time being, to the intent that the Grand Secretary, and consequently the members of the Grand Lodge, may be at all times enabled to know the names and number of members in each Lodge under their jurisdiction, with the handwriting of the different officers, and pay all due respect to the brethren recommended by them.

Section Sixth.

OF THE TREASURER OF A LODGE.

The Treasurer is to receive, and keep exact accounts of all moneys raised, or paid according to rule, for the advancement of the Lodge and benefit of the brethren, and to pay all orders duly drawn upon him by the authority of the Lodge. He is to keep regular entries both of his receipts and expenses; and to have his books and vouchers always ready for examination at such stated times as the By-laws require, or when specially called upon by order of the Master and brethren.

The Treasurer is likewise to have the charge and custody of the chest, jewels, and furniture of the Lodge; unless when the Master and majority may judge it more convenient to appoint some other responsible brother for that particular duty, or when the officers of the Lodge may take the charge immediately upon themselves. But the warrant or charter is in the custody of the Master.

Section Seventh.

OF THE DEACONS OF A LODGE.

The Deacons are to assist the Master and Wardens in the execution of their duty; to examine and welcome visiting brethren, to prepare candidates, and to perform such other services as are assigned to them.

Section Eighth.

STEWARDS.

The Stewards are to provide refreshments, and make a regular report of the expense to the Treasurer; and to see that the regalia of the Lodge are in good order and always ready for use.

Section Ninth.

OF THE TYLER OF A LODGE.

In order that due decorum be observed, while the Lodge is engaged in what is serious and solemn, and for the preservation of secrecy and good harmony, a brother well skilled in the Master's part, shall be appointed and paid for tyling the Lodge door, during the time of communication. Generally a brother is to be preferred, to whom the fees of the office may be necessary and serviceable, on account of his particular circumstances.

His duty is fixed by custom, and known to every brother. He is to be true and trusty, and to obey the special directions of the Lodge.

Section Tenth.

OF THE NUMBER TO BE INITIATED.

No Lodge shall make more than five new brethren at one time, nor shall any person be made, or admitted a

member of a Lodge, without being proposed at least one Lodge night before, unless in cases of emergency, or by dispensation from the Grand Master or his Deputy, in his absence, that due notice may be given to all the members for the necessary inquiries into the candidate's character, and that there may be unanimity in the election and admission of members.

Section Eleventh.

OF PRIVILEGES IN LODGES.

The majority of every particular Lodge, when duly congregated, have the privilege of instructing their Master and Wardens for their conduct in the Grand Lodge and Quarterly Communications; and all particular Lodges in the same Communication, shall, as much as possible, observe the same rules and usages, and appoint some of their members to visit each other in the different Lodges, as often as it may be convenient.

When it so happens that a Lodge cannot attend the Communications of the Grand Lodge, they may appoint a brother, who is a Master Mason, and of real merit, and give him instructions to represent them, and vote in their behalf. He, bearing their certificate under the seal of the Lodge, and signed by the Master and Wardens, may, if approved by the officers of the Grand Lodge, take his seat among them, and vote and act in the name of the Lodge he represents. But no individual can appear for more than one Lodge at the same time.

Lodges shall have place according to the date of their Constitution.

If any Lodge shall cease to meet regularly for twelve months successively, its charter shall be void.

CHAPTER III.

OF THE BEHAVIOUR OF MASONS AS MEMBERS OF
A LODGE.

1. OF ATTENDANCE.

Every brother ought to belong to some regular Lodge, and should always appear therein properly clothed, truly subjecting himself to all its By-laws and the general regulations. He must attend all meetings, when duly summoned, unless he can offer to the Master and Wardens such plea of necessity for his absence as the said laws and regulations may admit.

By the ancient rules and usages of Masonry, which are generally adopted among the By-laws of every Lodge, no plea was judged sufficient to excuse any absentee, unless he could satisfy the Lodge that he was detained by some extraordinary and unforeseen necessity.

None have a right to vote in the Lodge but such as are members.

No brother shall be a member of more than one Lodge at the same time.

2. OF WORKING.

All Masons should work faithfully and honestly. All the working hours appointed by law, or confirmed by custom, are to be strictly observed. The usual hours of working are—"from seven o'clock in the evening until ten, between the 25th of March and the 25th of September; and from six until nine, between the 25th of September and the 25th of March."

The Master and Masons shall faithfully finish their work.

None shall envy a brother's prosperity, or put him out of his work, if capable of finishing it.

All Masons shall receive their wages without murmuring. They must avoid all unbecoming modes of expression, and shall call each other brother in the Lodge.

3. OF BEHAVIOUR IN THE LODGE.

While the Lodge is open for work, Masons must hold no private conversation or committees, without leave from the Master; nor talk of anything foreign or impertinent, nor interrupt the Master or Wardens, or any brother addressing himself to the Chair; nor behave inattentively while the Lodge is engaged in what is serious and solemn; but every brother shall pay due reverence to the Master and Wardens, and all his fellows.

Every brother guilty of a fault shall submit to the Lodge, unless he appeal to the Grand Lodge.

No private offences, or disputes about nations, families, religion or politics, must be brought within the doors of the Lodge.

4. OF BEHAVIOUR AFTER THE LODGE IS CLOSED.

When the Lodge is closed, and the labour finished, the brethren, before they depart home to their rest, may enjoy themselves with innocent mirth, enlivened and exalted with their own peculiar songs and sublime pieces of music; but avoiding all excess, considering each other, in the hours both of labour and festivity, as always free. And, therefore, no brother is to be hindered from going home when he pleases; for although, after Lodge hours, Masons are as other men, yet if they should fall into excess, the blame, though unjustly, may be cast upon the fraternity, by the ignorant or the envious.

CHAPTER IV.

OF THE BEHAVIOUR OF MASONS IN THEIR PRIVATE CHARACTER.

1. WHEN A NUMBER OF BRETHREN HAPPEN TO MEET WITHOUT ANY STRANGER AMONG THEM, AND NOT IN A LODGE.

In such case you are to salute each other in a courteous manner, as you are or may be instructed in the Lodge, and freely communicate hints of knowledge, but without disclosing secrets, unless to those who have given proof of their taciturnity and honour. Masonry divests no man of the honours due to him before, or that may become due after he was made a Mason. On the contrary, it increases respect, teaching us to add to all his other honours, those which as Masons we cheerfully pay to an eminent brother, distinguishing him above all of his rank and station, and serving him readily according to our ability.

2. WHEN IN THE PRESENCE OF STRANGERS WHO ARE NOT MASONS.

Before those who are not Masons you must be cautious in your words and carriage, so that the most penetrating stranger shall not be able to discover what is not proper to be intimated. The impertinent and ensnaring questions, or ignorant and idle discourse, of those who seek to pry into the secrets and mysteries of the Craft, must be prudently answered and managed, or the discourse wisely diverted to another subject, as your discretion and duty shall direct.

3. WHEN AT HOME AND IN YOUR NEIGHBOURHOOD.

Masons ought to be moral men. Consequently they should be good husbands, good parents, good sons, and good neighbours; avoiding all excess injurious to themselves or families, and wise as to all affairs, both of their own household and of the Lodge, for certain reasons known to themselves.

4. OF BEHAVIOUR TOWARDS A FOREIGN BROTHER OR STRANGER.

You are cautiously to examine a stranger or foreign brother, as prudence and the rules of the Craft direct, that you may not be imposed upon by a pretender; and if you discover any one to be such, you are to reject him, but with proper caution. But such as are found to be true and faithful, you are to respect as brothers, relieving them, if in want, to your utmost power, or directing them how to find relief; and employing them, if you can, or else recommending them to employment.

5. OF BEHAVIOUR TOWARDS A BROTHER, WHETHER PRESENT OR ABSENT.

Free and accepted Masons have ever been charged to avoid all slander of true and faithful brethren, with all malice and unjust resentment, or talking disrespectfully of a brother's person or performance. Nor must they suffer any to spread unjust reproaches or calumnies against a brother behind his back, nor to injure him in his fortune, occupation, or character; but they shall defend such a brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honour,

prudence, and the safety of religion, morality, and the State, but no further.

6. CONCERNING DIFFERENCES AND LAWSUITS, IF ANY SUCH SHOULD UNHAPPILY ARISE AMONG BRETHREN.

If a brother do you injury, or if you have any difference with him about any worldly or temporal business, or interest, apply first to your own or his Lodge, to have the matter in dispute adjusted by the brethren. And if either party be not satisfied with the determination of the Lodge, an appeal may be made to the Grand Lodge; and you are never to enter into a lawsuit until the matter cannot be decided as above. And if it be a matter that wholly concerns Masonry, lawsuits are to be entirely avoided, and the good advice of prudent brethren is to be followed, as they are the best referees of such differences.

But where references are either impracticable or unsuccessful, and courts of law or equity must at last decide, you must still follow the general rules of Masonry, avoiding all wrath, malice, rancor, and personal ill will, in carrying on the suit with a brother; neither saying or doing anything to prevent the continuance or renewal of that brotherly love and friendship, which are the glory and cement of this ancient fraternity. Thus shall we show to all the world the benign influence of Masonry, as wise, true and faithful brethren have done from the beginning of time; and as all who shall follow us, and would be thought worthy of that name, will continue to do.

☞ These charges, and such others as shall be given to you, in a way that cannot be written, you are strictly and conscientiously to observe; and, that they may be

the better observed, they should be read or made known to young brethren at their making; and at other times, as the Master shall direct. Amen!

CHAPTER V.

Section First.

OF GRAND LODGES IN GENERAL.

A Grand Lodge consists of the Masters and Wardens of all the regular Lodges within its jurisdiction, with the Grand Master at their head, the Deputy Grand Master on his left, and the Grand Wardens in their proper places; attended also by the Grand Secretary, Grand Treasurer, Grand Marshal, Grand Sword Bearer, Grand Tyler, Grand Pursuivant, and other necessary officers, as will be explained in the proper place; all of whom must be Master Masons.

No new Lodge is acknowledged, nor can their officers be admitted into the Grand Lodge, until such new Lodge is first regularly constituted, and registered by the authority of the Grand Lodge.

All Past Grand Masters, Past Deputy Grand Masters, and Past Grand Wardens, are considered as members of, and admitted to vote in, all Grand Lodges. By courtesy, as well as custom, Past Masters, Past Grand Secretaries, and Past Grand Treasurers, have the privilege of sitting in all the Grand Lodges, and voting in such matters as, by the rules of the Grand Lodge, they might or could have voted in while in office.

No Master, Warden, or other member of the Grand Lodge, should ever attend the same, without the jewels which he ought to wear in his own particular Lodge,

except for some good and sufficient reason to be allowed of by the Grand Lodge. And when the officer of any particular Lodge, from such urgent business or necessity, as may regularly plead his excuse, cannot personally attend the Grand Lodge, he may nominate and send a brother of his Lodge, with his jewel and clothing, to supply his room, and support the honour of his Lodge in the Grand Lodge.

A brother of eminence, and of the rank of Master, having business, or whose attendance is necessary in any point of evidence or intelligence, may be admitted into the Grand Lodge upon motion, or leave asked and given; but such brother, thus admitted, shall have no vote, nor be allowed to speak to any question without leave, or unless desired to give his opinion.

The Grand Lodge shall meet four times a year statedly, for Quarterly Communications, and may also have occasional meetings and adjournments, monthly or otherwise, as business requires; and such meetings shall be held in the hall of the Grand Lodge, unless for some particular reason the Grand Master should think fit to appoint some other place of special meeting.

All matters in the Grand Lodge shall be determined by a majority of votes, each member having one vote, unless the Grand Lodge leave any particular thing to the determination of the Grand Master.

The business of the Grand Lodge, whether at Quarterly Communications or other meetings, is seriously to communicate and consider, transact and settle, all matters that concern the prosperity of the Craft and the Fraternity in general, or private Lodges and brethren in particular. Thus all differences that cannot be accommodated privately, nor by a particular Lodge, are to be

seriously considered and decided. And if any brother thinks himself aggrieved by such decision, he may, by lodging an appeal in writing with the Grand Secretary, have the matter reheard and finally determined upon at the next ensuing Quarterly Communication, provided it be not the annual Grand Lodge, or the feast days of St. John; on which, by the new and wise regulations, it is agreed and ordered that no petitions or appeals should be heard, nor any business transacted, that tends to interrupt the harmony of the assembly; but all shall be referred to the next meeting of the Grand Lodge. And, in general, whatever business cannot be transacted or finished at any one meeting of the Grand Lodge, may either be adjourned to the next, or referred to a proper committee, to be by them heard, considered, and reported upon to the said next meeting.

The officers of all private Lodges, under the jurisdiction of the Grand Lodge, shall, at every Quarterly Communication, (except the distant Lodges, which shall annually on or before the festival of St. John the Evangelist,) deliver an exact list of such members as have been made, or even admitted by them, since the last preceding Communication; and books shall be kept in the Grand Lodge, by some able brother to be appointed Grand Secretary, in which the said lists and returns shall be duly recorded, together with all the Lodges in Communication, the usual times and places of their assembly, and the names of all their members. In the said books are also to be registered all the proceedings, and other affairs of the Grand Lodge, which are proper to be written.

The Grand Lodge shall likewise consider of the most prudent and effectual means of collecting and managing what money may accrue to the general charity fund.

Section Second.

OF THE ELECTION OF THE GRAND MASTER.

The Grand Lodge must meet in some convenient place in order to elect new, or re-appoint the old officers; and such election or re-appointment shall be made in such season that the Grand Lodge may be completely organized, and duly prepared for the celebration of the annual feast in June, and other important business of the season.

The election shall be made either by holding up of hands, or by ballot, as may be agreed by the majority, on motion made and seconded for that purpose; provided always that the brother recommended by the Grand Master in office, as his successor, be the first voted for, either by holding up of hands, or by ballot; and if he is not chosen, the other candidates in the order they were proposed, until one has the majority of voices or ballots. When the election is thus made, he is to be proclaimed, installed and saluted, if present; but if not present, a day is to be appointed for this ceremony. The ceremony of installing the new Grand Master is to be conducted by the last Grand Master; but he may, nevertheless, order any brother well skilled in the ceremony to assist him, or act as his deputy on the occasion.

In case the new Grand Master, when nominated or chosen, cannot attend at the time appointed for his installment, he may be installed by proxy, on signifying his acceptance of the office; but such proxy must be either the last, or a former Grand Master, or else a very reputable Past Master.

*Section Third.*OF THE ELECTION OR APPOINTMENT OF THE DEPUTY
GRAND MASTER.

The last Grand Master thus continued, or a new Grand Master thus appointed and installed, hath an inherent right to nominate and appoint the Deputy Grand Master; because, as the Grand Master cannot be supposed to be able to give his attendance on every emergency, it hath been always judged necessary, not only to allow him a Deputy, but that such Deputy should be a person in whom he can perfectly confide, and with whom he can have full harmony.

Section Fourth.

OF THE GRAND WARDENS.

The Grand Lodge has the right of electing the Grand Wardens; and any member has a right to propose one or both the candidates, either the old Wardens or new ones; and the two persons who have the majority of votes or ballots are declared duly elected.

Section Fifth.

OF THE GRAND SECRETARY.

The office of Grand Secretary hath become one of great importance in the Grand Lodge. All the transactions of the Lodge are to be drawn into form, and duly recorded by him. All petitions, applications, and appeals are to pass through his hands. No warrant, certificate, or instrument of writing from the Grand Lodge, is authentic without his attestation and signature, and his

affixing the grand seal as the laws require. The general correspondence with Lodges and brethren over the whole world is to be managed by him, agreeably to the voice of the Grand Lodge, and directions of the Grand Master or his Deputy, whom he must, therefore, be always ready to attend, with the books of the Lodge, in order to give all necessary information concerning the general state of matters, and what is proper to be done upon any emergency.

For these reasons, at every annual election or appointment of Grand Officers, the nomination or appointment of the Grand Secretary has been considered as the right of the Grand Master, being properly his amanuensis, and an officer as necessary to him as his Deputy. But in America, Grand Masters, not being tenacious of prerogative, have relinquished this privilege, and the Grand Secretary is chosen by nomination and vote of the Grand Lodge.

The Grand Secretary, by virtue of his office, is a member of the Grand Lodge, and may sit and vote accordingly.

The Grand Secretary may have an assistant, with the consent of the Grand Lodge; but he will not be considered as a member, nor admitted to vote.

Section Sixth.

OF THE ELECTION AND OFFICE OF GRAND TREASURER.

The Grand Treasurer is elected by the body of the Grand Lodge, in the same manner as the Grand Wardens; he being considered as an officer peculiarly responsible to all the members in due form assembled, as having the charge of their common stock and property. To him is

committed the care of all money raised for the general charity, and other uses of the Grand Lodge, an account of which he is regularly to enter in a book, with the respective uses for which the several sums are intended. He is likewise to pay out, or expend the same upon such orders, signed as the rules of the Grand Lodge in this respect shall allow to be valid.

The Grand Treasurer, by virtue of his office, is a member of the Grand Lodge. He shall always be present in the Lodge, and ready to attend the Grand Master, and other Grand Officers, with his books for inspection when required; and likewise any committee that may be appointed for adjusting and examining his accounts.

Section Seventh.

OF THE GRAND TYLER AND GRAND PURSUIVANT.

These officers of the Grand Lodge must be Master Masons, but none of them are members of the Grand Lodge. The Tyler's duty is to attend at the door, to see that none but members enter into the Lodge.

The business of the Pursuivant is to stand at the inward door of the Grand Lodge, and to report the names and titles of all that want admittance, as given to him by the Tyler. He is also to go upon messages, and perform other services known in the Lodge.

☞ The Grand Deacons, whose duty is well known in the Grand Lodge, as particular assistants to the Grand Master and Senior Warden, in conducting the business of the Lodge, are always members of the same, and may be either nominated occasionally on every Lodge night, or appointed annually.

Section Eighth.

GENERAL RULES FOR CONDUCTING THE BUSINESS OF THE GRAND LODGE, IN CASE OF THE ABSENCE OF ANY OF THE GRAND OFFICERS.

If the Grand Master is absent at any meeting of the Grand Lodge, stated or occasional, the Deputy is to supply his place.

If the Deputy be likewise absent, the Senior Grand Warden takes the Chair, and in his absence the Junior Grand Warden. All Grand Officers, Present and Past, take place of every Master of a Lodge, and the present Grand Officers take place of all Past Grand Officers. Nevertheless, any of them may resign their privilege, to do honour to any eminent brother or Past Master, whom the Lodge may be willing to place in the Chair on any particular occasion.

If the Grand Officers are not present at any Grand Lodge duly summoned, the Master of the Senior Private Lodge who may be present, is to take the Chair, although there may be Masters of Lodges present who are older Masons.

But to prevent disputes, the Grand Master, when he finds he must be necessarily absent from any Grand Lodge, usually gives a special commission, under his hand and seal of office, countersigned by the Grand Secretary, to the Senior Grand Warden, or in his absence to the Junior, or in case of the absence of both, to any other Grand Officer, or particular Master of a Lodge, Past or Present, to supply his place, if the Deputy Grand Master be necessarily absent.

But if there be no special commission, the general rule

of precedence is, that the Junior Grand Warden supplies the place of the Senior in his absence; and if both are absent, the oldest former Grand Wardens take place immediately, and act as Grand Wardens, *pro tempore*, unless they resign their privilege.

When neither the Grand Wardens of the present, nor of any former year, are in company, the Grand Master, or he that legally presides in his stead, calls forth whom he pleases, to act as Deputy Grand Master and Grand Wardens, although the preference is generally given to the Master or Past Master of the oldest Lodge present. The presiding Grand Officer has the further privilege of appointing a Secretary, or any other Grand Officer, if neither the stated officers, nor the deputies of such of them as have a right to nominate a deputy, be present.

In case of the death of a Grand Master, the same order of succession and precedence takes place, as above set forth, until a new Grand Master is duly chosen and installed.

Old Grand Officers may be again chosen officers of private Lodges, and this does not deprive them of any of the privileges to which, as old Grand Officers, they are entitled in the Grand Lodge; only, an old Grand Officer, being the officer of a private Lodge, must depute a Past Officer of his particular Lodge to act for him in the Grand Lodge, when he ascends to his former rank in the same.

Section Ninth.

OF GRAND VISITATIONS, COMMUNICATIONS, ANNUAL FEASTS, &c.

The Grand Master, with his Deputy, the Grand Wardens, and Grand Secretary, shall, if possible, annually

(at least once) visit all the Lodges under his jurisdiction; or, when this laudable duty becomes impracticable, from the extent of his jurisdiction and large number of Lodges, he shall as often as necessary, and if possible, annually, appoint visiters, of different districts, composed of his Grand Officers, and such other assistants as he may think proper, who shall make faithful report of their proceedings to the Grand Lodge, according to the instructions given them.

When both the Grand Master and Deputy Grand Master are absent, the Senior or Junior Grand Warden may preside as Deputy in visiting Lodges, or in constituting any new Lodge.

The brethren of all the regular Lodges, in the same general jurisdiction and Grand Communication, shall meet in some convenient place on St. John's day, to celebrate their festival, either in their own or any other regular Lodge, as they shall judge most convenient. And any brethren who are found true and faithful members of the Ancient Craft may be admitted. But only those who are members of the Grand Lodge must be present during the installation of Grand Officers.

CHAPTER VI.

Section First.

GENERAL REGULATIONS OF ANCIENT YORK MASONS.

I. The Grand Master, or Deputy, has full authority and right, not only to be present, but also to preside in every Lodge, with the Master of the Lodge on his left hand; and to order his Grand Wardens to attend him, who are not to act as Wardens of particular Lodges, but

in his presence and at his command; for the Grand Master while in a particular Lodge, may command the Wardens of that Lodge, or any other Master Masons, to act as his Wardens, *pro tempore*.

II. The Master of a particular Lodge has the right and authority of congregating the members of his Lodge into a Chapter, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming; and in case of death or sickness, or necessary absence of the Master, the Senior Warden shall act as Master, *pro tempore*, if no brother is present who has been Master of that Lodge before; for the absent Master's authority reverts to the last Master present, though he cannot act till the Senior Warden congregates the Lodge.

III. The Master of each particular Lodge, or one of the Wardens, or some other brother, by appointment of the Master, shall keep a book, containing their By-laws, the names of their members, and a list of all the Lodges in town, with the usual times and places of their forming, and also the transactions of their own Lodge, that are proper to be written

IV. No Lodge shall make more than five new brothers at one and the same time, without an urgent necessity; nor any man under the age of twenty-one years, who must also be his own master, unless by a dispensation from the Grand Master.

V. No man can be accepted a member of a particular Lodge without previous notice one month before given to the Lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by a dispensation.

VI. But no man can be entered a brother in any par-

ticular Lodge, or admitted a member thereof, without the unanimous consent of all the members of that Lodge then present, when the candidate is proposed; and when their consent is formally asked by the Master, they are to give their consent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation, because the members of a particular Lodge are the best judges of it; and because, if a turbulent member should be imposed on them, it might spoil their harmony, or hinder the freedom of their communication, or even break or disperse the Lodge, which ought to be avoided by all that are true and faithful.

VII. Every new brother, at his entry, is decently to clothe the Lodge, that is, all the brethren present, and to deposit something for the relief of the indigent and decayed brethren, as the candidate shall see fit to bestow over and above the small allowance that may be stated in the By-laws of that particular Lodge, which charity shall be kept by the cashier; also, the candidate shall solemnly promise to submit to the Constitution, and other good usages that shall be intimated to him in time and place convenient. [This article is generally commuted.]

VIII. No set or number of brethren shall withdraw or separate themselves from the Lodge in which they were made, or were afterwards admitted members, unless the Lodge becomes too numerous; nor even then without a dispensation from the Grand Master or Deputy; and when thus separated, they must either immediately join themselves to such other Lodges that they shall like best, who are willing to receive them, or else obtain the Grand Master's Warrant to join in forming a new Lodge, to be regularly constituted in good time.

If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair brethren duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves as the Grand Master shall in his prudence direct, and until he approve of them by his Warrant signified to the other Lodges, as the custom is when a new Lodge is to be registered in the Grand Lodge book.

IX. But if any brother so far misbehave himself as to render his Lodge uneasy, he shall be thrice duly admonished by the Master and Wardens in that Lodge formed; and if he will not refrain his imprudence, nor obediently submit to the advice of his brethren, he shall be dealt with according to the By-laws of that particular Lodge; or else in such manner as the Grand Lodge shall in their great prudence think fit, for which a new regulation may be afterwards made.

X. The majority of every particular Lodge, when congregated, not else, shall have privilege of giving instructions to their Master and Wardens before the meeting of the Grand Chapter, because the said officers are their representatives, and supposed to speak the sentiments of their brethren at the said Grand Lodge.

XI. All particular Lodges are to observe the like usages as much as possible; in order to which, and also for cultivating a good understanding among Freemasons, some members of every Lodge should be deputed to visit other Lodges as often as shall be thought convenient.

XII. The Grand Lodge consists of, and is formed by, the Masters and Wardens of all the particular Lodges upon record, with the Grand Master at their head, the

Deputy on his left hand, and the Grand Wardens in their places.

These must have their Quarterly Communications, or monthly meetings and adjournments, as often as occasion requires, in some convenient place, as the Grand Master shall appoint, where none shall be present but its own proper members, without leave asked and given; and while such a stranger, though a brother, stays, he is not allowed to vote, nor even to speak to any question, without leave of the Grand Lodge, or unless he is desired to give his opinion.

All matters in the Grand Lodge are determined by a majority of votes, each member having one vote, and the Grand Master two votes, unless the Grand Lodge leave any particular thing to the determination of the Grand Master for the sake of expedition.

XIII. At the Grand Lodge meetings, all matters that concern the Fraternity in general, or particular Lodges, or single brothers, are sedately and maturely to be discoursed of.

1. Apprentices must be admitted Fellow Crafts and Masters only here, unless by a dispensation from the Grand Master.

2. Here also all differences that cannot be made up or accommodated privately, nor by a particular Lodge, are to be seriously considered and decided; and if any brother thinks himself aggrieved by the decision, he may appeal to the Grand Lodge next ensuing, and leave his appeal in writing with the Grand Master, the Deputy, or Grand Wardens.

3. Hither also all the officers of particular Lodges shall bring a list of such members as have been made, or even admitted by them since the last Grand Lodge.

4. There shall be books kept by the Grand Master or Deputy, or rather by some other brother appointed Secretary of the Grand Lodge, wherein shall be recorded all the Lodges, with the usual times and places of their forming, and the names of all the members of each Lodge; also, all the affairs of the Grand Lodge that are proper to be written.

5. The Grand Lodge shall consider of the most prudent and effectual means of collecting and disposing of what money shall be lodged with them on charity, towards the relief only of any true brother fallen into poverty and decay, but none else.

6. But each particular Lodge may dispose of their own charity for poor brothers, according to their own By-laws, until it be agreed by all the Lodges in a new regulation, to carry in the charity collected by them to the Grand Lodge at the Quarterly or Annual Communication, in order to make a common stock for the more handsome relief of poor brethren.

7. They shall appoint a Treasurer, a brother of worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall be always present, and have power to move to the Grand Lodge anything that concerns his office.

8. To him shall be committed all money raised for the general charity, or for any other use of the Grand Lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended, and shall expend or disburse the same by such a certain order, signed as the Grand Lodge shall hereafter agree to in a new regulation.

But by virtue of his office, as Treasurer, without any other qualification, he shall not vote in choosing a new

Grand Master and Grand Wardens, though in every other transaction.

9. In like manner the Secretary shall be a member of the Grand Lodge, by virtue of his office, and shall vote in everything, except in choosing Grand Officers.

10. The Treasurer and Secretary may each have a Clerk or Assistant, if they think fit, who must be a brother and a Master Mason, but must never be a member of the Grand Lodge, nor speak without being allowed or commanded.

11. The Grand Master or Deputy have authority always to command the Treasurer and Secretary to attend him, with their Clerks and books, in order to see how matters go on, and to know what is expedient to be done upon an emergency.

12. Another brother and Master Mason should be appointed the Tyler, to look after the door; but he must be no member of the Grand Lodge.

13. But these offices may be further explained by a new regulation, when the necessity or expediency of them may more appear than at present to the Fraternity.

XIV. If at any Grand Lodge, stated or occasional, monthly or annual, the Grand Master and Deputy should both be absent, then the present Master of a Lodge that has been longest a Freemason, shall take the Chair and preside as Grand Master, *pro tempore*; and shall be vested with all the honour and power for the time being, provided there is no brother present that has been Grand Master or Deputy formerly; for the last former Grand Master or Deputy in company takes place of right in the absence of a Grand Master or Deputy.

XV. In the Grand Lodge none can act as Wardens but the present Grand Wardens, if in company; and if

absent, the Grand Master shall order private Wardens to act as Grand Wardens, *pro tempore*, whose places are to be supplied by two Fellow Crafts or Master Masons of the same Lodge, called forth to act, or sent thither by the Master thereof; or if by him omitted, the Grand Master, or he that presides, shall call them forth to act, so that the Grand Lodge may be always complete.

XVI. 1. The Grand Wardens, or any others, are first to advise with the Deputy about the affairs of the Lodges of private single brothers, and are not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence.

2. In which case, or in case of any difference of sentiment between the Deputy and Grand Wardens, or other brothers, both parties are to go to the Grand Master by consent; who, by virtue of his great authority and power, can easily decide the controversy and make up the difference.

3. The Grand Master should not receive any private intimation of business concerning Masons and Masonry, but from his Deputy first, except in such cases as his Worship can easily judge of; and if the application to the Grand Master be irregular, his Worship can order the Grand Wardens, or any so applying, to wait upon the Deputy, who is speedily to prepare the business and lay it orderly before his Worship.

XVII. No Grand Master, Grand Warden, Treasurer or Secretary, or whoever acts for them, or in their stead, *pro tempore*, can, at the same time, act as the Master or Warden of a particular Lodge; but as soon as any of them has discharged his public office, he returns to that post or station in his particular Lodge from which he was called to officiate.

XVIII. 1. If the Deputy be sick, or necessarily absent, the Grand Master can choose any brother he pleases to act as his Deputy, *pro tempore*.

2. But he that is chosen Deputy at the installation, and also the Grand Wardens, cannot be discharged, unless the cause fairly appear to the Grand Lodge.

3. For the Grand Master, if he is uneasy, may call a Grand Lodge on purpose to lay the cause before them for their advice and concurrence.

And if the members of the Grand Lodge cannot reconcile the Grand Master with his Deputy or Wardens, they are to allow the Grand Master to discharge his Deputy or Wardens, and to choose another Deputy immediately; and the same Grand Lodge, in that case, shall forthwith choose other Grand Wardens, so that harmony and peace may be preserved.

XIX. If the Grand Master should abuse his great power, and render himself unworthy of the obedience and submission of the Lodge, he shall be treated in a way and manner to be agreed upon in a new regulation, because hitherto the ancient Fraternity have had no occasion for it.

XX. The Grand Master, with his Deputy, Grand Wardens, and Secretary, shall, at least once, go round and visit all the Lodges about town during his mastership.

XXI. If the Grand Master dies during his mastership, or by sickness, or by being beyond sea, or any other way be rendered incapable of discharging his office, the Deputy, or in his absence the Senior Grand Warden, or in his absence the Junior Grand Warden, or in his absence any three Masters of Lodges shall assemble the Grand Lodge immediately, in order to advise together upon the emergency, and to send two of their number to invite the

last Grand Master to resume his office, which now of course reverts to him; and if he refuses to act, then the next last, and so backward; but if no former Grand Master be found, the present Deputy shall act as principal till a new Grand Master is chosen; or if there be no Deputy, then the oldest Mason, the present Master of a Lodge.

XXII. The Grand Lodge must meet in some convenient place on St. John the Evangelist's day, in every year, in order to proclaim the new or recognize the old Grand Master, Deputy, and Grand Wardens. When St. John's day happens to be on a Sunday, then meetings of the Lodges shall be on the next Monday.

XXIII. If the present Grand Master shall consent to continue a second year, then one of the Grand Lodge deputed for that purpose, shall represent to all the brethren his Worship's good government, &c., and turning to him, shall, in the name of the Grand Lodge, humbly request him to do the Fraternity the great honour of continuing to be their Grand Master for the year ensuing; and his Worship declaring his consent thereto, in manner he thinks proper, the Grand Secretary shall thrice proclaim him aloud—**GRAND MASTER OF MASONS.**

All the members of the Grand Lodge shall salute him in due form, according to the ancient and laudable custom of Freemasons.

XXIV. The present Grand Master shall nominate his successor for the year ensuing; who, if unanimously approved of by the Grand Lodge, and there present, he shall be proclaimed, saluted, and congratulated, the new Grand Master as before hinted, and immediately be installed by the last Grand Master, according to ancient usage.

But if that nomination is not unanimously approved,

the new Grand Master shall be chosen immediately by ballot; and if present, he shall be proclaimed, saluted, and congratulated, as before hinted, and forthwith installed by the last Grand Master, according to usage.

XXV. 1. The last Grand Master thus continued, or the new Grand Master thus installed, shall next, as his inherent right, nominate and appoint his Deputy Grand Master, either the last, or a new one, who shall also be proclaimed, saluted, and congratulated, in due form.

2. The new Grand Master shall also nominate his new Grand Wardens; and, if unanimously approved by the Grand Lodge, they shall also be forthwith proclaimed, saluted, and congratulated, in due form.

XXVI. If the brother whom the present Grand Master shall nominate for his successor, or whom the Grand Lodge shall choose by ballot, as above, be out of town, and has returned his answer that he will accept of the office of Grand Master, he shall be proclaimed, as before in regulation XXIII., and may be installed by proxy, which proxy must be the present or former Grand Master, who shall act in his name, and receive the usual honours, homage, and congratulations.

XXVII. Every Grand Lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of the ancient Fraternity, provided always, that the old landmarks be carefully preserved, and that such new regulations and alterations be proposed and agreed to by the Grand Lodge, and that they be submitted to the perusal of all the brethren, in writing, whose approbation and consent, or the majority thereof, is absolutely necessary to make the same binding and obligatory; which must, therefore, after the new Grand Master is installed, be solemnly desired and obtained

from the Grand Lodge, as it was for these old regulations, by a great number of brethren.

Section Second.

REGULATIONS FOR THE GOVERNMENT OF THE GRAND LODGE
DURING THE TIME OF PUBLIC BUSINESS.

XXVIII. 1. That no brothers be admitted into the Grand Lodge, but the immediate members thereof, viz: the four present and all former Grand Officers, the Treasurer and Secretary, the Masters, Wardens, and Past Masters, of all regular Lodges, except a brother who is a petitioner, or a witness in some case, or one called in by motion.

2. That at the third stroke of the Grand Master's gavel, there shall be a general silence; and that he who breaks silence, without leave from the Chair, shall be publicly reprimanded.

3. That under the same penalty every brother shall keep his seat, and keep strict silence whenever the Grand Master or Deputy shall think fit to rise from the chair, and call to order.

4. That in the Grand Lodge every member shall keep in his seat, (according to the number of his Lodge,) and not move about from place to place during the communication, except the Grand Wardens, as having more immediately the care of the Grand Lodge.

5. That no brother is to speak but once to the same affair, unless to explain himself, or when called upon by the Chair to speak.

6. Every one that speaks shall rise, and keep standing, addressing himself in a proper manner to the Chair; nor shall any presume to interrupt him, under the aforesaid

penalty; unless the Grand Master find him wandering from the point in hand, and shall think fit to reduce him to order, for then the said speaker shall sit down; but after he has been set right he may again proceed, if he pleases.

7. If in the Grand Lodge any member is twice called to order at any one assembly, for transgressing these rules, and is guilty of a third offence of the same nature, the Chair shall peremptorily order him to quit the Lodge room for that night.

8. That whoever shall be so rude as to hiss at any brother, or at what another says or has said, he shall be forthwith solemnly excluded the Communication, and declared incapable of ever being a member of any Grand Lodge for the future, till another time he publicly owns his fault, and his grace be granted.

In order to preserve harmony, it was thought necessary to use counters and a balloting box when occasion requires.

My son, forget not my law; but let thine heart keep my commandments, and remove not the ANCIENT LAND-MARK which thy fathers have set.—*Solomon*.

THE END.

